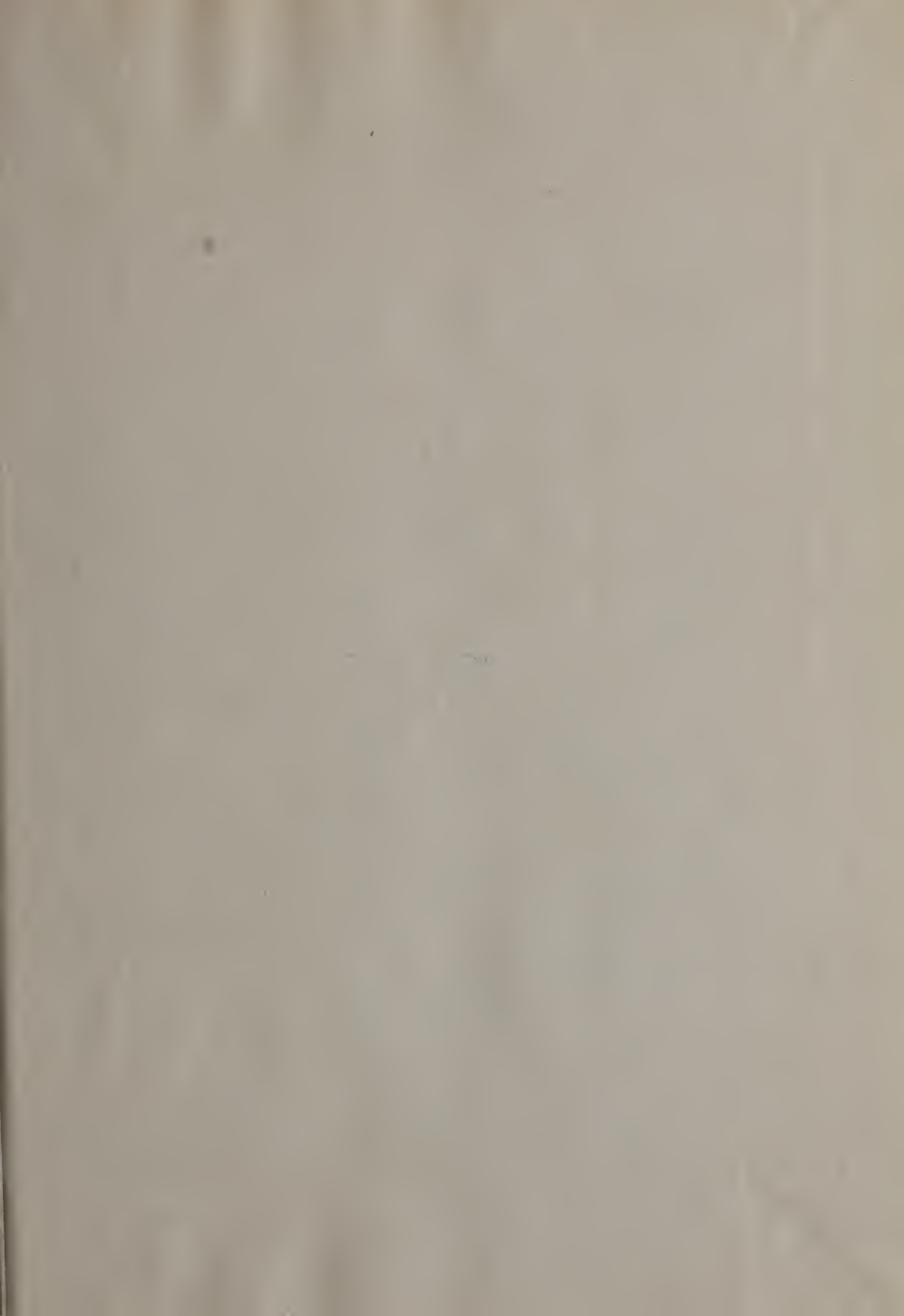




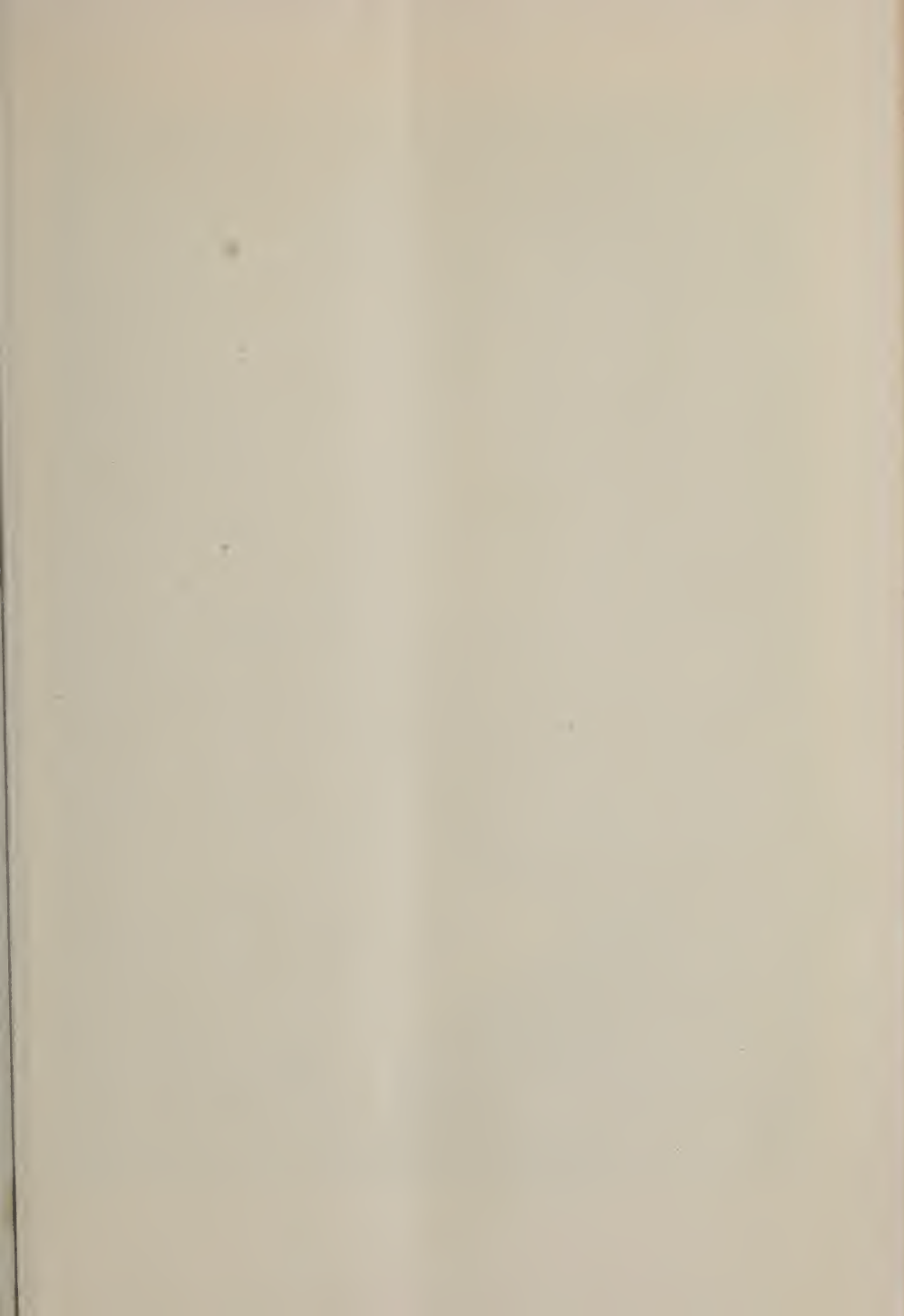
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LIVING IN TENTS FOR FEAR OF EARTHQUAKE. BITLIS, JUNE, 1907.

Life and Light

Vol. XXXVII

SEPTEMBER, 1907

No. 9

AFTER THE EARTHQUAKE. Our frontispiece shows the tents in which our missionaries in Bitlis, Eastern Turkey, lived for some time after the terrible earthquake made their homes unsafe. Miss Mary Ely writes that the house seen in the photograph, Rev. Mr. Knapp's, was much cracked by the severe rockings to and fro, but only one side wall was pronounced dangerous. The houses of Bitlis are very strongly built, and though the chapel and schoolhouse were somewhat damaged they withstood the awful shocks better than one could have expected. She adds, "though it was hard to leave our comfortable homes and live in tents on the snow, still several feet deep, we are deeply thankful that all have kept well. The fresh air seems to have counteracted any harm from exposure."

MISSIONARY PERSONALS. Miss Mary E. Kinney, who has been at home for her furlough, sailed from New York, August 7th, returning to Adabazar, in the Western Turkey Mission. Her work there is in the important and flourishing school for girls. With her goes Miss Madeline Gile, who will develop a normal department in the school. A former pupil, now living in New York, has given the funds for the purchase of the house needed for this department.* Miss Mary C. Fowle is also in the party, going to her parents, who are missionaries in Cesarea.

We have welcomed home Miss Mary F. Long, come from Chihuahua, Mexico, for the furlough she greatly needs.

The American Board is to hold its annual



MISS MADELINE GILE

* Miss Gile received her commission at the midweek prayer service at Auburndale, August 2d. Dr. E. E. Strong conducted the hour and Dr. Patton presented the document. Miss Kyle spoke earnest and tender words in behalf of the Woman's Board.

meeting in Cleveland, Ohio, October 9-11, in connection with the National Council and affiliated societies. A meeting under the auspices of the three Woman's Boards will be held on Thursday afternoon, October 10th. The work of the Boards, past, present and future, will be briefly presented, and there will be addresses by missionaries. This will be the first united meeting of the three Woman's Boards, and an occasion of much interest is anticipated.

OUR DEPUTATION TO SPAIN. After an absence of nearly four months our Foreign Secretary, Miss Lamson, and our Treasurer, Miss Day, returned safely to Boston, July 12th. Landing at Gibraltar they visited Granada and the famous Alhambra, and spent Easter at Seville, where the celebration of the feast is even more impressive than that at Rome. Then they passed five weeks at the school for girls in Madrid, founded by Mrs. Alice Gordon Gulick, of blessed memory. Here they studied carefully at first hand the problems of the school, and were deeply impressed with its great opportunity and with the devotion of our missionaries who are its teachers. The Christian education gained by the girls in this school will mean much to the future of Spain. We may be sure that this visit gave to these faithful workers a new sense of our interest and sympathy for their work, and that the report of these eye witnesses will be of great help to those at home who direct the affairs of the school.

After leaving Madrid they made brief sojourns at Biarritz, in the "Chateau Country" of France and in Normandy, delaying also a few days in Paris. We regret to add that owing to trouble with her eyes, which developed in Madrid, Miss Lamson's absence from her desk must be somewhat prolonged.

**Diversorium Viatoris Hierosolyman Proficiscentis.* Through the generosity of friends in America a monument has just been erected to mark Mrs.

Gulick's grave. The white stone at the right of the picture bears the simple inscription: "Alice Gordon Gulick, *Fundadora del Instituto Inter-national*;" thus linking her name forever with the noble institution which



* "The resting place of a traveler on her way to Jerusalem."

is doing such a splendid work for the womanhood of Spain. The simplicity and dignity of this monument are in keeping with the purpose of her life, and the civil cemetery, just outside the busy city of Madrid, will always be a sacred place to those who knew and loved this consecrated woman.

S. L. D.

OUR CONTRIBUTIONS During the month from June 18 to July 18, 1907, **FOR THE MONTH.** our Treasurer received in gifts for the regular pledged work of the Board, \$6,109.36. This sum is less than similar receipts in the corresponding month of 1906 by \$1,588.52. This loss not only cancels the gain reported in May, but shows us to be \$883.95 behind the first nine months of last year. And this when we need so much to gain at least \$5,000! Do not the figures carry a weighty message?

THE SUMMER SCHOOL The fourth session of this school for United Study **AT NORTHFIELD.** of Missions was held July 23-30, under the guidance of Miss E. Harriet Stanwood, and was in every way all that could have been hoped. Three hundred and thirty-six women registered, a greater number than ever before. The Baptists led with one hundred and two members, and the Congregationalists followed with seventy-eight. Nine denominations were represented.

Dr. F. B. Meyer, of London, always spiritual and helpful, gave four of the morning Bible lessons and preached on Sunday evening. Dr. C. H. Patton, Home Secretary of the A. B. C. F. M., preached on Sunday, and Dr. C. A. R. Janvier, of Philadelphia, formerly a missionary, on Monday evening.

Mrs. Lindsay, author of *Gloria Christi*, and Mrs. Scott, author of *In Circles of Light*, the book for the children's study next year, made addresses.

The first hour of each day was given to the Bible lesson, the second to the study of the successive chapters of *Gloria Christi* under the able guidance of Mrs. Helen Barrett Montgomery, discussion of practical questions occupied the first half of the third hour, with a question box, and sectional work closed the mornings. Wise leaders and deep interest characterized these classes, and one wanted to be in the three places at once.

The denomination rallies were well attended and pleasantly informal, and on Saturday evening the Committee of Arrangements, the missionaries, Mrs. F. B. Meyer, Mrs. Montgomery and Mrs. W. R. Moody "received" at Hotel Northfield.

As always the sunset meetings on Round-top were tender and inspiring, and those present felt "all through the week that they were sitting in heavenly places, gaining instruction and inspiration that will bear fruit in the work of the coming year in many churches and missionary societies."

MEETING OF DELEGATES. A large majority of the Branches have expressed the opinion, through their officers, that there would be advantages in opening the delegate's session, held in connection with the annual meeting of the Board, to any and all women who are interested in studying methods of missionary work. All agree that the practical discussions of that day are of great value to leaders and workers in our auxiliaries, only a small number of whom can serve as delegates.

From year to year an invitation has been extended to those who, as far as known, have desired to join the delegates and officers in their conference, and thus its benefits have not been confined entirely to a limited number.

This year at our annual gathering in Worcester, the so-called "Delegates' Meeting," by vote of the Executive Committee, is freely open, and there will be a cordial welcome for every woman who so loves the work that she feels it worth while to pass a day in considering ways and means.

It is hardly necessary to add that only delegates and officers, as formerly, will receive entertainment or will be entitled to a vote. M. L. D.

NEW LEAFLETS. The W. B. M. has issued a classified list of leaflets that will be helpful in the study of *Gloria Christi*. Sent free on receipt of postage. A story of the work of a Bible woman in Turkey told by herself will show how these women do blessed evangelistic work. Price, 2 cents.

FRANTISKA'S GIFT TO MISSIONS

BY REV. J. S. PORTER

(For sixteen years missionary of the A. B. C. F. M. in Austria)

IN the daybook of the Austrian mission is the following entry: "Received from Frantiska S—, of —, for foreign missions, five crowns and twenty hellers" (about one dollar and ten cents). That seems a commonplace item, does it not? But it is much more than an "item" to me. Let me tell you why.

Nearly three years ago there was a "love feast," or, as we would say, a "fellowship meeting," in B—. Several churches met together. There were earnest evangelistic addresses and a gospel feast. Coffee and rolls were served.

After the meeting I rode home with some of those who had come from a distant village. Opposite me sat a girl with pale and emaciated face. Consumption had begun its ravages upon her. We naturally discussed the meeting as we rode along. An earnest, Christian woman gave the conversation a personal turn by saying to me, "Here is Frantiska. She is seeking

the Lord; but somehow doesn't seem to find him." God put it into my heart to speak to her then and there, even in the presence of others. I quoted that precious promise: "Him that cometh unto me I will in no wise cast out." "What are you to do according to that promise, Frantiska?"

"I am to go to Jesus."

"What will he do?" "He will receive me," was her answer.

The verse was quoted again. "What then are you to do just now, Frantiska?"

"I am to go to Jesus." "Can you be sure that he will receive you?" "Yes." "Why?"

"Because here is the promise, 'I will in no wise cast out.'"

"Then will you go to him just as you are here in the wagon?"

"Yes." "What will he do?"

"He will receive me." "Now then, do you go to him here and now?" "Yes, I do."

"And what does Jesus do?"

"He receives me." There were no tears, no apparent deep feeling; but an immediate turning to the Lord.

"What will you say to your mother and sister when you reach home?" I inquired. "I will tell them that on my way

home I went to Jesus, and he received me," was the girl's reply.

Day was dying in the west as we reached Frantiska's home, and she bade us a quiet "good night." But the sun of righteousness had risen in Frantiska's heart to set no more.

On the following evening at the prayer meeting as we were recounting the blessings brought from the love feast, the question was put to Frantiska, "And what blessing did you have, Frantiska?" Her ready reply given with quiet assurance was, "I gave myself to Jesus on the way home." "How do you know this?" "Jesus says, 'Him that cometh unto me I will in no wise cast out.' I went to him and he received me just as he promised" was the joyful answer.



FRANTISKA WITH MOTHER AND YOUNGER SISTER

Later, when the young disciple was examined for admission to the church, she rested her assurance of salvation upon the same words of the master. She believed that he is able who has promised. The frail and weakening body was equal to little hard service, but she tended children and slowly earned enough to buy a nice Bible, that became her joy and comfort.

A few months later, when I was again in that part of Bohemia, I was called to the bedside of the girl whose departure was close at hand. Her voice was but a whisper; disease was racking her body with pain; but John vi : 37 was an anchor that held. She comforted those who would comfort



SKALITZ IN BOHEMIA. FRANTISKA'S HOME

her. She knew she was going to be with him who had given the promise.

Frantiska set her house in order. The precious Bible she bequeathed to her sister. Longing to give something especial to Jesus her Lord for carrying the gospel to the heathen she bethought herself of her ring and earrings. Her wasted hands took these girlish treasures from their hiding place. They were sold; and although the widow and two daughters were themselves in poverty the proceeds were sacred to the cause of missions, and were placed in my hands after Frantiska's death to send to those who sit in darkness.

And now do you wonder that that simple entry in our daybook means much to me? And do you wonder that my heart is tender when I think of Frantiska and her faith and love? Jesus did not cast her out. He received her there in the wagon. He has now taken her to himself. May the fragrance of that girl's love-offering to her Lord be shed abroad! And may

many another of those for whom Christ died take him at his word and have the blessed assurance of salvation that lighted up for Frantiska the dark valley!

OLD CASTLES AND NEW WORK IN CENTRAL TURKEY

BY MISS ISABELLA M. BLAKE

[Miss Blake, who went out in 1905, is in charge of the girls' boarding school at Aintab.]

PERHAPS you would be interested in a trip which I took through the Euphrates region, including Roumkale, Birejik and Carchemish, in company with Miss Frearson and the Altounyans of Aleppo. We were gone from Aintab five days, and the first night we spent in a Turkish village house, the second in a cave, the third in a khan, the fourth in a tent, and the fifth in a church.



HOUSE WHERE PARTY LODGED

After passing over bare, monotonous hills, we descended into a series of valleys, each with its flat-roofed village built among olive or pistachio orchards and greening wheat fields; each with its poplar-fringed stream hurrying to join the Euphrates; each encircled by barren hills, like a gem in a rough setting. Then suddenly, early in the afternoon of the second day, we turned a corner and found ourselves on the bluffs overlook-

ing the Euphrates. The scenery, as we went northward, was increasingly fine. The river bends double around the base of steep ridges, in which one may see caves cut high in the rock, the ancient dwellings of hermits. The footholds, leading up the face of the cliff to these doorways, seemed impossible to climb, but I suppose the men helped themselves up with ropes. A little while before this we had seen the dwellings of some modern "holy men," high on a hillside, each flat-roofed house in the center of a space of green turf or wheat, and shaded by a large walnut tree. It impressed me that

the lot of a "holy man" in these days is preferable to that of one in the days gone by. I suppose it is impossible that Jacob, the hermit bishop of Nisibis, who attended the council of Nicæa, lived in one of these caves, but doubtless he lived in one not unlike these, but farther south.

At Roumkale we spent only one night, but we had plenty of time to examine the ruins. The castle, which was built during the time of the old Armenian kingdom, although its name (Roumkale, Greek castle), adopted out of deference to the wishes of the powers that be, would lead one to think otherwise, is magnificently situated at the junction with the Euphrates—a sizable and very impetuous stream. It occupies a steep promontory, and must once have been an enormous pile, but now there is little left of it except a gate or two, a tower and stairway cut in the rock lead-



EXTERIOR OF CAVE

ing down to the water, a mosque of later date at one extremity of the top, and an interesting structure at the other end, said to have been the study of the old Armenian warrior bishop, Nerces Shonorhali. Many incredible stories are told about this castle—tales of the *pehlevan* (heroes); one, of a man who jumped his horse off the precipice into the river a hundred feet below, to escape his executioners; another, of an ancient tight-rope performer who had as his rope a chain slung from the top of Roumkale to the opposite peak. It is said he walked once too often and fell into the river—the one grain of realism that lends credibility to the incident. But

impossible as these stories may be, they reflect truthfully the wildness of those early times.

While we rambled over the ruins, our thoughtful host and his son had made the cave habitable for us. It is the dwelling of the shepherd who feeds his flock among these ruins, and there was a fireplace in the rude stone wall that protected the front. A framework of poles was laid from the top of this low wall to niches in the opposite rocks, over which goats' hair *kilims* or rush mattings are doubtless laid in winter. The whole family had turned themselves out for our benefit, even the chickens who roosted on the poles needing only a little urging. When we entered we



INTERIOR OF CAVE

found a cheerful fire crackling in the tiny fireplace, our own *kilims* and cushions spread on the floor, a road-bed opened and prepared for a steaming dinner, which was soon put thereon, and everything as cosy as possible. It is not always that we travel in such luxury.

The next morning we started for Birejik, where some of our most encouraging work is in progress. I had a long talk with the pastor, a quiet, studious man, who showed his thoughtfulness in every word he spoke. He labors under great difficulties from his extremely frail health, increased, doubtless, by the merciless climate of Birejik. Situated on the southern exposure of sandy bluffs, the village catches the rays of light and heat reflected from both river and sand, and plenty of malaria-bringing mosquitoes

besides. An interesting and finely situated castle at Birejik has an almost obliterated inscription, "I look at the treasure, and the treasure looks at me," but I did not visit it, because I knew it would stay until another journey, and I had only a short time for the schools. I found two of our

girls doing their best, I am sure, but we need more mature teachers for the schools there.



WAITING AT THE FERRY

We floated down the river from Birejik to Jerablus, the Biblical Carchemish, in an old scow manned by two boatmen, whose united efforts were not sufficient to keep us from running aground. These boats are propelled only by the force of the current, and

they make the journey once from Birejik to Bagdad, but never come back. Our course was zigzag or in spirals as often as it was straight, and the boat went either end foremost, or broadside to the stream.

Carchemish was the capital of the ancient Hittite kingdom, and was an important trading center as early as 3000 B. C., and for many years after. It was captured by the Assyrians about 717 B. C. Now it is simply a collection of mounds awaiting the excavators, with an interesting slab or two showing curious, angular old kings, standing on lions, and apparently shaking their fists at each other. The prophecy of Isaiah x. 9, has been fulfilled. Near it is a wretched Arab village, and the place swarms with these sordid fellaheen, who try to sell the passing traveler the old coins, etc., found everywhere. Certainly, if any class of men need the moral tonic of the love of Christ, these do. Yet nothing is done for them.

Miss Frearson and I separated from the others there, and we spent the night at Orul, only six hours from Aintab. We have some work there, but it is not a promising place. However, I want to see the discouraging side of the work as well as the hopeful side. There is only a preacher there, and he an inefficient, ignorant old man; no school worthy the name; no teacher; no weekly prayer meetings. Miss Frearson promised to send the preacher, *Titus, a Comrade of the Cross*, and *Pastor Hsi*, in Turkish, and made him promise to gather the people together one evening in every week and read these books to them. A decent, fairly intelligent woman, of perhaps forty years, the mother of one of Miss Frearson's orphans, came in to

see her, with the news of her remarriage to a prosperous man of Orul the week before. Neither Miss Frearson nor the woman's daughter had known of this episode, and Miss Frearson said, "Now you are married to a well-to-do man you must take your little girl and take care of her." "Oh, no, no, no! She's yours, she's yours!" She spoke of her marriage apologetically, and said, "What could I do? I was on the *maydün*," which is equivalent to saying, "on the market." Miss Frearson asked, "What is your husband's name?" She didn't know, but she thought it was Nerso.



LUNCHEON ON THE BANKS OF THE EUPHRATES

Miss Frearson urged her to try to help the other women of the village by reading the Bible to them. She looked doubtful but said she would try, only she didn't think her husband would let her, as he is a Gregorian. Doubtless her marriage was made on the condition that she should have nothing to do with her own child by her former husband.

A tall, red-haired man who took us to visit an invalid, told us on the way that as a boy he was very anxious to come up to college at Aintab, but that the whole village was against him. Now he said he would be glad to do anything to bring a school to the village, or to help some other ambitious

boy. The sick man was lying on the floor on a mattress covered by a heavy quilt, his feet under the *tondor*, a small wooden table, over a hole in the stone floor containing a charcoal fire. All light and air were carefully excluded from the room by stuffing the windows with branches, leaves and stubble, and several men were smoking cigarettes. Miss Frearson asked the sick man, who was drawing his breath with difficulty, if the smoke did not trouble him. He said it did very much, and Miss Frearson turned to his father and urged him not to allow any smoking. He laughed incredulously, but said, "Why all right, not if it troubles him." The man had been sick five months with cancer and consumption, and had been taken to an Aintab doctor. They had bought some medicine for him, but had long ago left off giving it, because they said it didn't do him any good. Miss Frearson asked to see the bottle, and saw at once that, while of course it could not cure him, it might relieve much suffering. So she made a woman who lived in the same yard, and who possessed the only clock in the village, promise to come in and give it to him. She asked the man if he knew Jesus, and he said, "If I had not, I could not have borne this pain and weakness." She prayed with him, and he stopped his groaning. In the morning, as we passed his house on leaving the village, we heard the women crying aloud, so we knew that he was dead.

WHEN THE BOX COMES

BY MISS JENNY OLIN

[Miss Olin has been for ten years our missionary in Kusaie, much of the time in peculiarly difficult conditions.]



MISS JENNY OLIN

THE steamer came January 30th, and your box, also all our year's supplies are finally here. To say that we were glad hardly conveys any meaning. Our supplies being late had made us much shorter than was at all comfortable, and the relief was proportionate; and your box supplied some of the needs left unprovided for by our other things. I brought that box home on my canoe; the others were left to come later on a lighter. It was night when I reached Mwot, so I left the box in our canoe house for the night. Next morning after breakfast and prayers all who could be spared from work went down to see the box opened and help carry up the things. It was too heavy to be carried up the hill before opening it, now that we are only women folks here. The girls were very much interested, and kept exclaiming, "Weh! Weh!" as

each new article came to light. There were so many both pretty and useful articles that Miss Wilson and I could not refrain from wishing that they had arrived in time for Christmas. But we had a pleasant Christmas as it was; and these things, most of them, are of the kind that are useful any time. The greatest boon was that nice unbleached cotton, especially so, as the firm who usually fills our orders in San Francisco did not do it last year, and the ones that did do it left off all the unbleached cotton that we had ordered; so I shall have to depend on what you sent me for all the year. Another thing that was very opportune was all those nice new towels. We had barely enough to last us through the week, and many of them were wearing out, and now come all these to take their places. I hope the children that hemmed them may hear how much we needed them, and therefore appreciated them. Patchwork and pieces also were just what we needed. Several of the girls had been without quilts for some time, for I could not afford to make them any from the cloth we had, as that would all be needed for dresses. I have made, or the children have, three new quilts already, and two more are nearly done, besides two baby quilts. The sheets I took for myself and Miss Wilson, as the girls do not use them, and mine were mostly damaged in the cyclone. I also made some pillowcases out of two of them, as I was nearly without any. Miss Wilson says to tell my friends she is glad they put in two pieces of each kind of soap, as she was entirely out. The dolls, cards, bags and things of that kind, I have put away against some special time, perhaps Easter, since the girls did not have much of anything for Christmas. Everything will be or has already been used, and our most sincere thanks are due to all those who helped fill the box. The ready-made dresses saved me much work, and they were all so pretty the girls were much pleased with them. The fact that they were gingham was a special recommendation, because they last so much better than calico. The percale and gingham ones that Miss Waters, of Millbury, sent when I came the girls are still wearing for Sunday dresses. I feel very rich with all my new books. I have not read all of them yet, for I am hoarding them like a miser his gold, for a time when I shall have come to a place where I must have something to read. Meanwhile, miserlike, I gloat over them every time I see them in the bookcase. The picture rolls, some of them, are just what I need in my work for the Kusaie Sunday school, and others are just on the portion we are studying with the girls. In fact there was nothing in the box which cannot be used, and we are all very grateful for your care and thought for us.

Nothing new happens to us here on Kusaie. We go on living in our little cottage, hoping for better things in the future. The school work goes on as usual, and much outdoor work besides, as we have to do all that is

done, having no young men's schools here at present. The Kusaiens are working, getting ready the lumber for their church. Since the cyclone they have worshiped in an open shed, but now they intend restoring their church, and all the able-bodied men are giving almost all their time to the work. They have not been able to do it before, for lack of food, as it took nearly all their time to hunt or provide food for their families.

WOMAN'S WORK AS SEEN BY A MAN

BY C. C. CREEGAN

[Dr. C. C. Creegan, of New York, and Dr. A. N. Hitchcock, of Chicago, district secretaries of the A. B. C. F. M., are making a trip around the world to visit the missions of our Board. Dr. Creegan is so impressed with the work of our missionary women that he sends a long letter, written on the steamer from Hangkow to Shanghai, concerning it. We give the first section here; the second, on medical work, will follow.]

I WISH all the women who contribute to the work of the three Woman's Boards could see what it has been my pleasure to see of the great work of their faithful missionaries in many lands. It has been my privilege to study the work among women and children as conducted by at least a dozen societies in ten different lands; and it gives me pleasure to record the fact that for intellectual training, practical wisdom, skill in teaching, knowledge of the language and people, and consecration to the work the women whom you have sent out stand in the front rank. Gifts for this great work will double if the women of our churches can be made to know the character of the workers and the successful work they are doing.

Limited space lets me mention only a few of the many faithful and efficient workers whom I saw, and to speak of some of the many good schools we have visited.

(a.) One of the best which I have yet seen was the girls' high school (W. B. M. I.) at Samokov, Bulgaria, with its one hundred bright girls under the direction of Miss Esther T. Maltbie. When I saw that queenly woman, who has put the stamp of her character upon hundreds of young women in Bulgaria, all of whom love and honor her as a mother, and when I noted the cramped and every way unsatisfactory buildings where she does her work, I longed for a chance to tell some of the rich women of America of this noble work, and of its great need of adequate equipment. The fact that fifty of the graduates are now engaged in evangelistic work among their own people, and that all the pupils now in the school have expressed a desire "to live for God," is sufficient proof that this institution is worthy of larger gifts from the home land.

(b.) No one can look upon those intelligent faces—representing a dozen races and tongues—in the chapel of the American College of Girls at Constantinople (W. B. M.) without feeling glad that Prof. Mary M. Patrick and her able staff of teachers are there to give to these young women—the future mothers and teachers of Turkey—the best which we can give to any land; namely, a true conception of a cultured Christian woman.

(c.) The girls high school at Adabazar (W. B. M.), with one hundred and five pupils, four sevenths of whom are Gregorians, presided over by that lady from Maine—as good as she is brilliant—Miss Laura Farnham, is all that could be desired. It, too, is overcrowded, but is soon to have, let us hope, a new building. If there is any woman in all Turkey who has a larger place in the hearts, not alone of her pupils, but of the entire community, both Protestant and Gregorian, I did not find her. Miss Farnham came out to the field in 1871, and during these thirty-six years has only visited the home land once. When I asked, “When may we look for you in America?” she replied, “I am too busy for a furlough.”

(d.) The American Collegiate Institute for Girls at Smyrna (W. B. M.), with two hundred and forty-four pupils, representing Armenian, Greek, Jewish, Turkish and English, under the direction of Miss Emily McCallum, is one of the best schools of its kind in Turkey. The King's Daughters, as well as the Y. P. S. C. E., are a great blessing to the institution, and among the pupils there is a growing Christian sentiment, which is constantly fostered by the staff of teachers. A larger campus and better buildings are greatly needed.

(e.) The Adana Seminary (W. B. M. I.), with its one hundred and eighteen girls, does most excellent work under the direction of Miss Mary G. Webb and Miss Lucy H. Morley, though in very cramped quarters. Is it not time in these days when millions are being given to schools and colleges, especially for boys in America, that at least a million should be given to our girls' schools and colleges under the care of the Woman's Boards? When that day comes let Adana, where Mrs. Montgomery labored so faithfully, and where her memory is revered, be remembered.

(f.) Thus far on my tour of the world I have found no building more beautiful and better fitted for its purpose than the one which is the home of the Aintab Girls' Seminary. Great praise is due to the late Mr. Sanders, who was in charge of the construction of this fine and commodious edifice, and which will meet admirably the needs of this large and growing school. Mrs. John E. Merrill and her associates, Misses Blake and Norton, are giving their best of mind and heart to these girls, and their toil is bringing abundant fruit.

SEND US HELP LEST WE FAINT BY THE WAY

Mrs. J. H. Pettee writes from Okayama, Japan, under date of June 4, 1907:—

“DID you ever wake in the morning with a longing desire to be three people for just that one day, that you might for once in your life accomplish “one good day’s work”?”

That is the only way I can express to you my feelings when I think of the Miyazaki and Tottori fields as I have seen them within the last six months. Hososhima, Nobeoka, Tsuna, Tsuma, Takanabe, each of them with women and children so ready and willing to be taught. I can see now the dear little upturned faces as I talked to them of Jesus Christ; the orderly quiet of those who belonged to the attempt at Sunday schools; that trip from the coast to Miyazaki, the center of the work through all that half of the Island of Kyushu—certainly one of my three selves should be there.

Are they alone? No; brave, patient Miss Gulick, busy day in and day out with Bible classes and women’s meetings and Sunday schools and the boarding house for schoolgirls in her own little cottage is there, but she cannot be everywhere and do everything. She needs help, as does Mrs. Olds, whose family cares keep her from touring work, though she finds all she can do and more for the women and children of Miyazaki City itself.

This is not re-enforcements we are pleading for down in Hyuga province—it is filling up just a bit the vacant places left by Miss McCandlish, Mrs. Clark and dear Mother Gulick, who lived and loved and labored there till called in God’s good providence to other places, one of them even to God’s right hand.

This is my official plea for Miyazaki, as I was asked to make it by the mission in annual meeting at Arima, because I am the latest woman to see and feel the needs of the big Southern province. One more woman there can do so much to gain that whole region for the Master. Can you not find her for Hyuga, the lonely, the needy, the waiting field?

My second self should fly to Tottori, that lonely outpost, shut in from the sunny, progressive Japan as we know it by a range of mountains with its roads almost impassable in winter. Mr. and Mrs. Bennett, young and brave, are glad to be there, but so overworked, so busy, busy, busy. Kobe College generously gives and has given of her best for last year and this to help them out, but the promise is only till next April.

The Woman’s Board has a peculiar responsibility for Tottori, for the first resident missionaries were Miss Talcott and Miss McLennan (now Mrs. White), who spent a long winter there in 1888 and 1889, cut off from all outside help and supplies; then followed Dr. Holbrook and the sainted Cora

Stone, Miss Telford, Miss Gill of blessed memory, Miss Daughaday and Miss Denton, who held the fort all alone for months. Everyone of the Woman's Boards has been represented there more or less in the nearly twenty years of work put in there.

Others will write more fully of the work and its urgent calls, but let me add my plea for the need of companionship. Life in a mission station is a constant giving out; we need others besides the people we teach, lovable and companionable as they are. We need the help and inspiration of our equals, of trained minds and spirits fresh from the "practice of the presence of God." Such comrades halve our perplexities, and double our usefulness and effectiveness. *'Send us help lest we faint by the way.'*

THE BIBLE IN CHINA

One of the weighty matters discussed at the recent Missionary Conference in Shanghai was that of Bible translations, a matter evidently of very great importance to all missionary work. From the report in the *Bible Society Record* we make some excerpts:—

NEVER has there been such a demand all over the empire for the Bible as since 1900. At times the presses could hardly meet it. Never could there be time more opportune, therefore, for the churches of Christ in China to press on toward the speedy perfecting of the Chinese versions.

For a hundred years missionary scholars have been busy in making and perfecting translations, but only in 1890 was there a definite, organized plan for union versions representing not individuals or groups, but the whole missionary body. So one committee was set to make a union version into Mandarin, based, of course, on the existing versions, and two more into the classical or *Wenli*. *Wenli* is not the spoken but the written "classical" language of China, and is wholly different from the spoken speech. It is the language of letters—*belles-lettres*, of formal correspondence, and of business and official communication—the pet and pride of the *literati* and the scholars, unknown to the *ignobile vulgus*.

Although a written language, it can be read aloud, but when it is read in church it is pronounced according to the spoken dialect of the reader. This, of course, varies in different parts of China. When the Bible is thus read it is translated by the reader or paraphrased into the spoken speech; or, it may be, he does not pronounce the written language at all, but simply makes an impromptu translation as he reads it into the spoken language. This spoken language is for more than three hundred million Chinese, the Mandarin the most important because used by the largest number of people;

and also because the official speech used in courts of justice and elsewhere. But besides this there are at least eight principal "dialects," which might better be called languages, for they differ from each other and from Mandarin as widely as European languages generally differ from each other. In addition to these eight or nine principal languages there are twenty or thirty minor ones, not counting mere *patois*. When, therefore, critics sneer at missionaries for their failure to translate the Chinese Bible to their own satisfaction, they forget what a linguistic jungle Chinese speech is. Sir Robert Hart fitly speaks of the "China sea of language."

The committees at the present conference placed on its table complete versions of the New Testament in Mandarin, in high *Wenli*, and in easy *Wenli*, and it was resolved that the two *Wenli* Committees (high and low) should now aim at the production of one *Wenli* version. Meanwhile the Bible Societies are asked to print these three versions that they may be tried by use for three years. All this refers to the New Testament. Steps were taken in the conference to go on at once with the translation of the Old Testament.

All this gives an impression of what the function of the Bible Society is in China. It is no light responsibility to do what we are asked, but there is still more. Nothing is here said about the "dialect" versions, nor of Romanization; *i. e.*, the printing of Chinese Bibles in the Roman alphabet—a practice growing in favor, but at first requiring a duplication of our issues in many cases; nor of the further complication due to the necessity of printing the text with different terms for God; nor of the whole business of distributing the books all over the Chinese Empire, without which our printing would be of little use. The catalogue of our Chinese Agency shows a total of seventeen different versions and five hundred and eighty different editions ready for use, and there are others to be added, without counting those in English and other Western languages. Surely our modest annual appropriation, which amounts usually to about thirty-five thousand, needs to be doubled at least if we are to do what must be done.

To go to the despised and rejected, the oppressed and the forgotten, in the name of God and in fellowship with Jesus Christ—that is the task of the missionary and of every Christian who understands the true nature of the gospel. It is to this glorious work that God has deigned to summon us, and it is for this that the missionary societies invite our aid.—*From the French.*

MISSIONARY LETTERS

AFRICA

Mrs. Katherine Maxwell, who with her husband joined the Zulu Mission in 1906, tells us a little of the impression the work makes on a newcomer:—

If you could come to an annual or semiannual meeting of the Zulu Mission, you would be interested, I think, in the almost infinite items of business, and would be helped by the spiritual lessons and the atmosphere of the meeting. Of late years these meetings have been held at Malvern, and the last one was of special interest to us, because we were given our first home. Malvern is a little station on the main railroad between Durban and Pietermaritzburg, the capital of Natal. There are two or three coolie (Indian) stores near the station and post office, which are combined, then there are the usual number of farms surrounding them. We go to a summer hotel about three quarters of a mile distant. It is generally vacant at the season when we are there. The women ride in a two-wheeled cart, the men usually walk and the luggage is carried by native boys.

There are three principal north coast stations in our mission, and we were given our choice. As the mission houses at Esidumbini and Mapumulo are occupied by native families, and our going to either place would necessitate some one's moving, we considered Noodsburg a most welcome refuge. This station is up on a beautiful mountain 3,400 feet high, and called the Great Noodsburg. The land rolls away to the sea, and on clear days we see a wide strip of the beautiful blue water of the Indian Ocean. This is a country of rolling hills, frequently reminding us of the words,—

“ Before us lie the hills sunlit with promise,
Fairer their fulfillment than the past could know.”

Our goods for camping out came by train to Tongaat, and were brought inland thirty miles by an eight-mule team with a native driver and a leader boy, and after a three days' journey arrived here, as did we also, on George Washington's Birthday; and now that the weeds have been cut away from the doors, the windows fixed, and the black mud walls whitewashed or papered, we have a cozy home, and we have time to settle down to Zulu. It is wonderful to us that every Zulu speaks his language properly, even the smallest child. This greatly simplifies the study of this language, for if we can understand any sentence spoken by a Zulu, we can be practically certain that it is correct. However, we find a year none too long for study. We have now had ten months of the year. Two weeks ago Mr. Maxwell conducted the entire prayer meeting in Zulu for the first time. The lan-

guage is musical and its grammatical accuracy is wonderful, when we realize that until our missionaries came it had never been written.

So these are the surroundings in which you may now think of us. It is the center of the rebel district, and was the scene of much bloodshed less than a year ago. As a result there are many widows and fatherless children to whom we delight to minister as best we can while we study.

CHINA

The report of Woman's Work at Pao-ting-fu, written by Mrs. Aiken, is full of interest. We quote:—

Many new plans of work are on our minds and hearts for the coming year, but He only knows how much we can accomplish. It seems to us as though we must have more workers in Pao-ting-fu. Pray for our station and its need, which is a great one, far greater now than last year. Pray for us who are there, and who love the place and its people, that our work may be done more conscientiously, more as Jesus worked when on earth.

You all know of the great sorrow which visited our station in February in the terrible accident to Mrs. Perkins. You know of the terrible shock, the pain, the agony, the anxiety, the first hopelessness, the great responsibility which rested on the only physician and surgeon in Pao-ting-fu at the time, the hours the Chinese women spent in weeping and prayer, the shadow it cast over us all during those first days. But do you know of the loving hands ready at every turn with loving deeds, the friends and messages from other parts coming so promptly, the wonderful bravery of Dr. Mackay, the hope which grew from a tiny spark more and more, and the beautiful peace and calm assurance which encircled the dear afflicted sister and her family? The loving Father's hand was over all, and he has led us out to the place where we can thank him for his mysterious workings. He may see fit in his wisdom to bring the seemingly unbearable upon his children, but always with it never failing, comes the needed strength. How much we can have if we will only receive. Why do we not lean harder on the "everlasting arms," and trust more completely, knowing that "behind the dim unknown standeth God within the shadow keeping watch above his own."

JAPAN

Mrs. Anna G. Bennett, who joined our mission in Japan in 1905, coming from the Presbyterians when she married Rev. Henry J. Bennett, is now stationed at Tottori. She tells us:—

The out-station work is developing very well. One of our Tottori men goes over twice a month to Hamazaka, where there have been several baptisms lately. The work is largely the result of a faithful Christian

doctor, a man of about forty-five, of the old-fashioned type of Japanese. Until ten or twelve years ago he was a very bad man, the worst in his wicked village. He had read the New Testament through, and acknowledged that it was good, but he would not stop his bad life until Mr. Bartlett asked him if he wanted his children to grow up as he was, and that children follow in their parents' example. That made him stop and think, and resulted in his conversion; and now he is as earnest in trying to preach and teach the people of Jesus as he was earnest in being bad before. After the evangelist left Yumura he and some of the other Christians kept up the Sunday school and prayer meetings, and did the best they could at the Sunday morning sermons. He also conducts a Sunday school in his own house, for he lives in a tiny village about two miles from Yumura, and goes around with the missionaries on their evangelistic trips through the country, getting up the meetings and arranging for personal interviews. His faith is pure and childlike, and he is a great Bible student.

There are some young Christians in that field as well as in some of the other out-stations who need teaching, but there is no teacher for them, so my Bible woman and I are making out very simple daily Bible readings on the Gospel of Luke, with a running explanatory commentary, which we take off on the mimeograph and send around. There are between thirty and forty who have said they wanted the "readings." Every day there is a question and a prayer to make them think. That is a fine large scattered every-day Bible class to have, is it not? Of course they are to ask us questions whenever they desire to do so.

I have been rather interested in noticing some of the questions of the inquirers, of whom there have been a great many lately. I mean their very first questions. One boy asked why we did not have idols in the church; another, what is prayer, and why do you say "Amen" at the end; another, is Santa Claus another name for God (where he had heard of Santa Claus I do not know); and another said that he had read in a magazine that Christians disliked the number thirteen, and why; and still another, if Christians crucified their dead (this idea is quite prevalent among the ignorant we find). Country Japan is not as far advanced as many would have you believe, and as many books say. Others will ask what does "For Jesus' sake" at the end of prayers mean; others, what are hymns. One boy thought the various names we give to God each represent a different God. The thing that seems to appeal to them is the love of God, and that Christianity has the power to turn sinners into righteous men. Some of the students are troubled over the miracles, and others over the resurrection. To some the monotheistic idea of a personal God is very

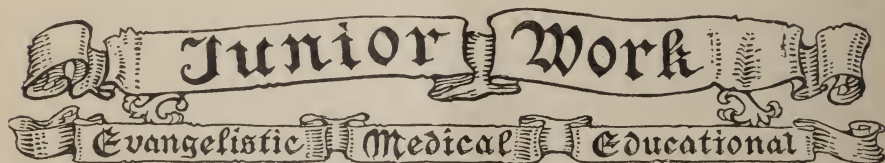
wonderful, and appeals to them as the truth. It certainly is very interesting work, and we hope and pray that our "new lady" will soon be with us.

EASTERN TURKEY

One of the last letters from Miss Barnum, who is now Mrs. Riggs, shows us a need that is sure to recur, and gives a hint of a way to meet it:—

The orphans need at least twice as much time as I have to give them, and I could say just the same of the poor people who are supposed to be my special charge, with Mr. Carey's efficient help. There have been a great many suffering ones this winter, and we cannot come anywhere near to meeting their needs, but I am so glad that we could help them some.

From Providence I received a large package of flannel petticoats, and what a blessing they have been. The larger ones were given to the aged, sick and decrepit, and the smaller ones were made into nice dresses for children, a waist being made out of native gingham. A great deal of other material old and new has been given out. During the cold weather there were two distributions of coal. Often a poor woman will come and beg for a piece of soap so that she can wash her clothes. It is hard to refuse such a request, for the need is always very apparent. Whenever it is possible we give them work to do, shoveling snow, cleaning the streets and such like work for the men, and knitting stockings to the women, but there is never enough work to do much good. Mrs. Atkinson's lace work fills a long-felt need for the better class poor, but those with whom Mr. Carey and I have to do are not suitable for that dainty work.



HELPS FOR LEADERS

COMPARATIVE BIOGRAPHY

Suggestions for Young Women's Societies

BY HELEN E. BROWN

THE study chosen by our Foreign Missionary Club last winter was a course in comparative biography, which has been used more or less by students in England but not much in this country. It consists of the study of the life of one missionary from each of the six chief missionary fields.

The following are the lists of the books used, and of the topics for the eight sessions which the club devoted to this study: J. Williams' *Missionary Enterprise in the South Sea Islands*, W. S. Blaikie's *The Personal Life of David Livingstone*, W. E. Griffis' *Verbeck of Japan*, Cyrus Hamlin's *My Life and Times*, R. Lovett's *James Gilmour* (Mongolia), Mrs. A. Carus-Wilson's *A Woman's Life for Kashmir*, Irene Petrie (India).

The characters and experiences of these six missionaries were compared in eight meetings, each one of the six being considered under each topic, arranged as follows: First session, "Parentage and Early Life of the Missionary;" second session, "Early Religious Impressions and Resolves;" third session, "The Missionary Call and the Response;" fourth session, "Departure for the Field and First Impressions after Arrival;" fifth session, "The Missionary's Work and its Difficulties;" sixth session, "The Methods Used and Resulting Achievements;" seventh session, "Closing Years; the Missionary's Experience of God;" eighth session, "Extent and Nature of His (or Her) Influence."

This method of study has much to commend it because it requires enough work to arouse interest and not too much to be a burden. Each biography was given to two people, which gave work to only twelve of the eighteen members; but that the others found the course interesting was proved by their regular attendance. At each meeting six minutes were allowed for the presentation of each topic. Each pair either divided the time and spoke for three minutes or took turns and used the whole time, usually the latter way was better. Written papers were seldom used as most of us preferred to talk rather than write. After all the topics had been presented a few minutes remained—or should have—for discussion. Usually some one was appointed to lead the discussion, which gave definiteness, but on some occasions the discussion was entirely informal, and proved not only the interest in the subject but also the amount of information that had been gained.

Of course, such a system of work has its defects, and we were experimenting, too. Perhaps the greatest trouble came from the fact that nearly all took more than the time allowed. In a sense we could not be blamed, for such a subject as "Methods Used and Resulting Achievements," which was covered by the entire biography, could not be adequately given in so short a time. Again, two people having the same life, looked at it from such different points of view that it was perhaps a little confusing to the listeners, but this defect was like the proverbial cloud with its silver lining, for these different points of view enabled us to get a more general idea of the missionaries.

It is a question whether or not we would have done better to have taken shorter topics and had more meetings. We could by so doing have gained clearer ideas, but the interest might not have been so well sustained.

On the whole, we are very much pleased with the winter's work and feel that we not only learned much, but that by so large an outlook our missionary interest was broadened, and by the careful study of one life our interest was deepened, and after all is not that the great aim of mission study? If anyone doubts the interest taken, they should have been present at our last meeting and heard the general discussion. Each of us was perfectly sure that "my missionary" accomplished more than any other would have done under the same circumstances. It would seem that biography stirs the admiration more than the study of countries, but perhaps this would not be true if one had not a certain amount of knowledge of the countries, people, etc., as a background for the study of the biographies.

Some in the club, if not all, feel that their spiritual life has been made deeper by the study of the lives of those who lived so close to the Master, those whose lives teach by their example the power of a full surrender and a glad consecration to the service of our Lord.



"TITHES OF ALL I POSSESS"

A LADY sat in her quiet, beautiful room. In the early morning she had read the words of the Pharisee: "I give tithes of all I possess," and now, in thought, she was reviewing the busy day's work; but all through the crowded hours the words had followed her persistently, and she found herself continually repeating, "I give tithes of all I possess." Shopping in the crowded stores, poring over the wealth of new books, choosing the exquisite roses for her sick friend and the beautiful picture for her young daughter, sitting in her sunny home with fingers moving swiftly over beautiful fancy work, continually the refrain ran on: "I give tithes of all I possess." It annoyed her, as she had often been annoyed by a strain of a foolish song, caught up by the memory and reiterated mechanically.

"It was a miserable old Pharisee who said it," she reflected, "and I don't know why I should be haunted by it. It is much the easier way to keep the peace between your conscience and so many conflicting claims. When I've laid aside my tenth I feel perfectly comfortable over the rest of the dollar."

Silence for a few minutes in the busy brain, and then a laugh with the thought: "The Pharisee seems to have been perfectly comfortable about the rest of his dollar or shekel. I suppose the great trouble with him was feeling too comfortable about his tithes—as if that ended the matter. I never felt so, I am sure. My tithe is a real thank-offering, not a tax."

Again the needle sped on its way, but the face above it grew every minute graver and more thoughtful, until at last the hands lay idle in the lap and the eyes were lifted to gaze slowly about the beautiful room, taking in its charm and harmony and comfort.

"Tithes of all I possess," said the mistress of the home. "I never thought before how much that meant, and what a very small part of my possessions the money was. It would mean a tithe of my time, and my thought, and my ingenuity, and my ability to make things go. I've always said, 'I will give; but I will not be on committees and take responsibility and get other people to work.' I've paid my fees, but I would not take time to go to the missionary meetings. I've subscribed for our missionary paper, but never had any interest in reading it. I cannot honestly say as much as the Pharisee did. 'All I possess'—that would mean love, human love, that makes one blessed among women. I am sure I never gave that. I never in my life gave any real love to those women whose lives are empty of it. I haven't taken time to love them. I have just let them be crushed out of my thoughts. I don't know just what good love could have done them; but it might have done me good, made me more grateful, more generous, more eager to help, and that would have reached to them. 'All I possess' would mean opportunity and influence with others; it would mean the beauty and rest and delight of my home; but how could I tithe that except with those who can be brought in to share it? If I had plenty of money I should love to help in every other way, but I have no talent for personal giving. Yet that was the way Christ helped—'Who loved us and gave himself for us'—first the love, and then the giving of himself. Perhaps, if I had the love, really, truly, in Christ's measure, the giving would be easier. I might even have to give, for Paul says: 'The love of Christ constraineth us.' Well, I'll never say again: 'I give tithes of all I possess.'"

She sighed and took up her needle, but it moved slowly now, and in place of the haunting words, a gentle, persuasive voice seemed to whisper, "Freely ye have received, freely give." "Beloved, if God so loved us, we ought also to love one another." "Wherefore receive ye one another, as God for Christ's sake hath received you." The tears began to fall, and in the quiet, beautiful room David's prayer of thanksgiving ascended again: "Bless the Lord, O my soul, and forget not all his benefits."—*Leaflet.*

SIDELIGHTS ON THE NEW TEXT-BOOK, "GLORIA CHRISTI"

BY MRS. ALICE GODDARD WEST

LOOKING over the hundreds of missionary leaflets that decorated the walls of Exhibit Hall at Silver Bay this summer, in search of sidelights for *Gloria Christi*, we were continually reminded of Mr. Soper's statement at this same conference, in his class on "The Bible as a Missionary Text-book," a fact impressed upon us day after day, that three kinds of missionary lessons are in the Bible: direct, explicit statement, teaching by implication, and teaching by example. We found just those same three types of literature bearing on our new subject, the glorious achievements of the Christian religion in heathen lands.

Leaflets of the first type, the direct presentation of the general subject, are few; it has been too large a subject to treat within leaflet space. But every Board can furnish plenty of leaflets that spell one or two syllables of the great world-wide story of the triumphs of the Cross. From our own Woman's Board list we might select, "From Kraal to Church in Zululand," and "Japan's Transformation since her Hermit Days."

Of pamphlets teaching the truth by implication, or example, there is a generous supply. Almost every leaflet treating of missions from point of view of the field work is a story of victory. Failures are not set up in type. In the first leaflet at hand, "The Story of Kobe College," issued by the W. B. M. I., every page implies one of the greatest triumphs of Christianity in Japan, the open door to knowledge for women. The same is true of the leaflets issued by our own Board, describing our higher institutions for girls.

But the concrete example of an individual human life raised from degradation into joy and service is the best illustration of the triumph of the gospel, and leaflets of this type are plenty. Pre-eminent among them is, "Paul, the Apostle of Banza Manteke," a thrilling incident in Congo history, published by the American Baptist Missionary Union, and sold for five cents. Our Woman's Board prints several leaflets of this type, sold at two cents each, such as "Umcitwa and Yona," the story of two Zulu missionaries, and "The Hoopoe Old Lady," written by Mrs. Goodrich, of North China. One of our newer leaflets, "Under the Southern Cross" (price, five cents), contains half a dozen character sketches illustrating *Gloria Christi*.

A valuable sidelight of the biographical type is found in a passage of twenty pages (pp. 250-270) in the Forward Mission text-book, *Daylight in the Dark Continent*, giving the story of several marvelously transformed

lives, such as Africaner and King Khama of Bechnana-land. The same chapter includes also brief sketches of two of the great victories in missionary history, Madagascar and Uganda.

Another valuable bit of collateral reading might be mentioned from the Forward Mission library, the ten strong pages on the transformation of China, at the beginning of the closing chapter of the new text-book, *The Uplift of China*, by Dr. Arthur Smith.

Women who have been filing away their LIFE AND LIGHT and *Herald* and *Missionary Review* have a storehouse of study helps ready. Not an issue but contains something that bears upon the subject of the victories of the Cross. The mission class leader who does her own culling and condensing will be doubly blessed in the year's work, for her eyes will be opened to a horizon much wider than she would have seen through the "nigh-to spectacles" of little ready-made leaflets. The valuable references to definite articles in the *Missionary Review* (published by Funk & Wagnalls), given at the close of the several chapters of *Gloria Christi*, form a good starting point for individual research.

It is most fitting that this last volume of the *Christus* series should deal with a subject that compels a reviewing of the ground of all the preceding volumes. And the very scarcity of leaflet literature bearing directly on the subject for the current year, brings two definite advantages; it will drive both student and teacher to a re-reading of their lesson material of former years, to freshen fading memories of notable incidents of missionary triumph; and better still, it will set us all to watching current literature, both missionary and secular, for news of the victories of to-day on the firing line of Christian civilization.

OUR DAILY PRAYER IN SEPTEMBER

PERHAPS no one of the missions of the American Board stands in greater need of prayerful sympathy than the Marathi. The lack of the necessary funds has compelled the dismissal of Bible women, the closing of village schools, the transference of at least one station to another Board, in fact, curtailment in every possible way. The need of this retrenchment is a great burden to the missionaries, and an incalculable setback to the work of the Master. Who is to blame?

Mrs. Hume is still detained in this country. Her daughter, Mrs. Hunsberger, takes charge of Bowker Hall, a school for girls with about one hundred and twenty-five pupils, and also of the School of Arts and Crafts for women and girls. The special aim of this school is to train its pupils for

self-support, at the same time giving them spiritual development. Mrs. Peacock's time is mostly taken by the care of her three little sons.

Miss Millard has the care of fifty or more children, most of them orphaned by the famine, many made blind by the same terrible experience. They are trained in reading and ordinary school studies as well as industrial work, and are fitted for happy and self-supporting lives. "Such philanthropic institutions touch a tender chord of feeling in Hindus, Mohammedans, Parsees and other non-Christians, and not only are they moved to help by generous gifts, but they cannot restrain sincere exclamations of praise for the religion that cares for these helpless ones. Miss Abbott, much worn with heavy cares, is now on furlough in Southern Europe. Mrs. Abbott has care of the McKinley School, attended by little Hindu and Mohammedan boys living in tenement houses in a densely populated part of the city.

Mrs. Bruce has charge of the six Bible women who work in the city and near villages. She also directs the station school with its four teachers and three suburban schools. Dr. Grieve writes that plague, cholera, smallpox, leprosy and all the diseases consequent on sin and dirt are common. As the support of her dispensary work must come entirely from fees from patients and voluntary contributions, it is somewhat uncertain. Dr. Grieve has herself had the plague and so is now immune, and she has had wonderful success in treating the disease. She treated 5,584 patients, many of them from high castes, in 1906. The Satara field covers 500,000 people. Are we doing all we can for them?

The mission high school at Bombay numbers about one hundred and twenty pupils. Mrs. Clark is still new in the field, and with language study and the care of home and baby daughter is kept quite busy.

Mrs. Fairbank superintends the Bible women and the girls' school. She also guides the lace school, where thirty or more girls learn to support themselves by lace making.

Mrs. Beals, herself a physician, shares the medical missionary work of her husband, Dr. Lester H. Beals. Mrs. Smith has charge of the boarding department of the high school with a family of three hundred, and of the orphanage. She also conducts Bible and singing classes daily, and looks after the primary school for boys. Mrs. Bissell, with her husband and three little daughters, is just returning from her furlough.

Dr. Hume reports that the hospital treatment often proves to open the door of Hindu homes to Bible women's teaching, and patients come from castes otherwise inaccessible. She treated last year 5,302 patients, and the thirty beds of the hospital have been filled almost constantly. We regret to record the resignation of Miss Campbell. Dr. Stephenson, though so short a time on the field, is already able to enter into the work very helpfully.

Though Mrs. Harding can no longer render active service, yet her presence is a blessing to all the mission. Mrs. Hume superintends a home in her own yard for famine girls, called the Alice Home, with now one hundred and thirty-five inmates. Most of these girls develop into fine, earnest Christian women. She guides the Chapin Home for Christian Hindu women who earn their own livelihood in various ways, and find home shelter and training here. She also carries all the missionary responsibility for one of the three sections of the Sunday school, for one of the four preaching sections of the First Church, and for the children's service. She superintends the Williams' Home for famine boys, and visits near villages to encourage teachers and Bible women. All this besides home care and teaching her own children two hours daily.

Mrs. Harding, caring for her fatherless little son, guides also the industrial work for girls and the Hindu girls' school. Miss Nugent, who has had charge of the girls' boarding school, is now on furlough in her Canadian home. By some inexplicable freak the name of Miss Judson, who has married Rev. H. A. Kernen of the Presbyterian Board, has stolen the place of Miss Florence Hartt, now Mrs. William Hazen. Since her marriage Mrs. Hazen has done much efficient work in the Sunday schools, held in connection with every-day school in the district.

The Bible women's training class, a most important work, has numbered thirteen. They memorize Scripture, learn to answer the questions asked by Hindu and Mohammedan women, and are practically trained by visiting homes with elder Bible women. The boarding school, with more than five hundred pupils, is now divided into two departments—the vernacular, with nine teachers, and the Anglo-vernacular. Miss Bissell has charge of three Hindu girls' schools, some industrial work, the Bible women, and edits the monthly *Balbodhmewa*—Pleasant Reading for Youthful Readers, a sixteen page magazine, "more asked for in the Ahmednagar City Library than any other vernacular paper." Mrs. Fairbank, greatly beloved and lamented, died at Christmas, 1906.

The list of Mrs. Ballantine's activities is long: superintendence of Bible women; oversight of girls' school with one hundred and thirty-eight pupils, eighty-five of them boarders; weekly meeting of all women of the station; especial efforts for caste women recently converted; visiting the sick; touring with Bible woman and preacher; teaching drawing daily in boys' school, preparatory to government examinations; writing hundreds of letters to patrons of pupils and others, to gain interest for the work; personal work for boys and girls. How small and meager do our lives seem beside such days as these!

Mrs. Sibley has charge of the Bible women, of the village schools and the orphanage, and of the widows' home with twelve women and seven children as inmates. Though Wai is Miss Gordon's station, the great need in the boarding school at Ahmednagar has summoned her thither for a large part of the past year. Miss Moulton has had care of the missionary work in the Jeur district, with a population of 17,500. Quite a parish for one woman!

The Beverly girls' school numbers about one hundred and fifty girls. Mrs. Winsor's work is varied and absorbing; care of orphans, widows, schools, boarding school, Bible women, more than fill her time. She is much saddened because she must close some of her primary schools—schools that are full of promise and influence.

The boarding school at Sholapur enrolls more than one hundred girls, and thirty-two of them joined the church during 1906. Miss Fowler is principal of this school. Mrs. Gates has care of four Hindu schools, two for boys, two for girls, and of five Bible women, besides general supervision of work for women. Miss Gates, her daughter, is associate principal of the boarding school at Ahmednagar. Miss Harding has charge of the kindergarten, with three teachers and forty-three children. The Marathi mission has one hundred and fifty day schools, with nearly four thousand pupils, and thirty-three higher and boarding schools, enrolling more than one thousand. The latest report of the mission gives the number of Bible women as ninety-nine, and of native teachers, both men and women, as one hundred.

ANNUAL MEETING OF W. B. M.

THE Fortieth Annual Meeting of the Woman's Board of Missions will be held in Worcester, Mass., Wednesday and Thursday, November 13 and 14, 1907. A delegates' meeting will be held on Tuesday, the 12th. The meetings will be held in Plymouth and Union Churches, near each other on Pearl and Chestnut Streets.

The ladies of Worcester will be happy to entertain delegates appointed by Branches, and women who have ever been under appointment as missionaries by the Woman's Board, or the American Board. All such, desiring entertainment, are requested to send their names to Mrs. Edwin H. Marble, 18 Tirrell Street, Worcester, before October 8th. The usual reduction in railroad rates on the certificate plan, is expected.

BOOK NOTICES

Our Moslem Sisters. Edited by Annie Van Sommer and L. M. Zwemer, F. R. G. S. Published by Fleming H. Revell Co. Pp. 299. Price, \$1.25 net.

It is an encouraging sign of the times that at the recent Mohammedan Educational Conference in Bombay a leading follower of the false prophet admitted that the progress of his people was hindered by the seclusion of women, which kept half the community in ignorance and degradation.

At the first general conference in behalf of the Mohammedan world held at Cairo April 4-9, 1906, one session was devoted to the discussion of Woman's Work for Women. Although the time was far too short for a full presentation of the subject, yet the women missionaries were wise enough to send out an appeal endorsed by the whole conference.

In that appeal is emphasized the fact that only women can reach secluded women with the gospel, and that the Moslem women alone number not less than one hundred million. Their special request is for "trained and consecrated women doctors; trained and consecrated women teachers; groups of women workers in the villages; and an army of those with love in their hearts to seek and save the lost." Dr. J. L. Barton opened his remarks on "Moslems in Turkey," at the Haystack Centennial by the statement, "This is the first time that the question of missionary work for Moslems has been openly discussed upon the platform of the American Board." He went on to say that this policy of silence was observed to protect our missionaries from Moslem fanaticism. But he thought the silence had been misinterpreted both in the East and in the West, for it has often been erroneously stated that "Mission Boards are not working for the Christianization of Moslems."

The co-editor of this book under review is Dr. Zwemer, of the Reformed Church, whose work has been in Arabia. He preceded Dr. Barton at this session of the Board in a most strategic paper on "The Evangelization of the Mohammedan World in This Generation."

The book is attractively illustrated, and is a compilation of startling facts in regard to our sisters in harem, zenana, seraglio or whatever the place is called where woman is the tool and plaything instead of the companion and helper of man.

The book has as many authors as there are chapters, and all these chapters were written by missionaries in the various lands represented. With three exceptions the writers were women, and their testimony is unimpeachable.

Coillard of the Zambesi. By C. W. Mackintosh. Published by the American Tract Society. Pp. 484. Price, \$2.50.

This stately volume of nearly five hundred pages, with an admirable picture of Coillard himself as a frontispiece, with a map, an index and seventy-seven illustrations, contains a record of the lives of François and Christina Coillard, of the Paris Missionary Society, and tells of their labor in South and Central Africa from 1858 to 1904.

These well-known and devoted missionaries are fortunate in having as their biographer one who is both able and sympathetic and a kinsman of Mme. Coillard. One can see at a glance that the literary part of the book is the work of an expert, and the mechanical excellence is worthy of the subject and the author.

It is a most valuable contribution to missionary literature, and in reading it one is not only spiritually enriched by making the acquaintance of two elect souls, but one becomes also familiar with the environment in which these consecrated beings lived and worked for forty-six years. In these days of "Handy Volumes" and "Little Classics," it is unusual to take up a thick volume of this size. One is reminded of the *Life of Patteson* by Miss Yonge, in two such volumes. But it is a wonderful and inspiring story of a servant of Christ, who says at the outset, "I seek neither adventures nor ease. What I wish, what I desire, is to labor with a single heart at my Master's work in humility, and completely lost sight of if need be."

He had high ideals in the midst of surroundings which did not call for much attention to personal appearance. The station people had a nickname for him which meant, "the father of neatness;" and he held the native Christians not only to purity of mind, manners and morals, but also to clean clothing. Mme. Coillard fully sympathized with her husband in this respect. They always had the eating table laid properly once a day at least, and paid each other the compliment of "smartening themselves" up if possible.

No children were granted them, but they were everything to each other. Coillard himself had the temperament of the poet and recluse, while his wife was eminently practical. They both kept up the habit of good reading. M. Coillard felt that St. Paul's injunction to Timothy to "give attendance to reading," was too much neglected by most missionaries.

Coillard's letters to his mother in France are full of the tenderest affection, and give such details of his work as a mother would appreciate. He always shared his small salary with her, and never sent her a letter without a little gift of money. After her death Coillard educated five of his French nephews and nieces, although he received no extra allowance for this pur-

pose, as he would have done had they been his own children. While giving himself to Africa, he did not neglect his own kindred.

In these days of doubting the divinity of Christ, and minimizing the atonement, it is refreshing to read in Coillard's *Journal* such words as these, "Oh, what power, what attraction in the contemplation of a God expiating the sins of the world! Who can resist it?"

Coillard once wrote to a friend, "My great, great desire is not to live a day longer than I can work," and this wish was almost literally granted. On May 16, 1904, he was stricken down by the dreaded fever, and eleven days later he passed away. His wife had preceded him to her eternal reward, and he was laid by her side under the great tree of Sefula. A marble cross erected by his colleagues marks the spot, and on it is engraved the motto of his life, "To live is Christ."

The following extract from his will shows the deepest desire of his heart: "On the threshold of eternity, and in the presence of my God, I solemnly bequeath to the churches of France, my native land, the responsibility of the Lord's work in Barotsiland, and I adjure them in his Holy Name never to give it up—which would be to despise and renounce the rich harvest reserved to the sowing they have accomplished in suffering and tears."

Maying with the Chamorros. By Mary C. Stevens. Published by the American Tract Society.

Four chapters of this book were published some years ago in *The Mission Day Spring*, and now appear, with additional material, in attractive book form.

The book tells of a young girl who is going with her parents to live in Manila, and on their way they stop to visit relatives in Guam. In narrative form the island and its people are described. Kodak pictures taken by the author add to the vividness of the recital.

Five Little Pocketbooks, and How They Were Filled. By Mary Porter Angell. Published by Woman's Baptist Foreign Missionary Society.

A bright, entertaining story, especially adapted to young people who try to raise money for missions. G. H. C.

IN the year 1904-1905 the number of paid helpers in the Berlin Mission in South Africa grew from 131 to 222, and of those unpaid, from 421 to 635. In the same time the number of stations increased from 41 to 58, and of the baptised from 27,000 to 46,000.

SUGGESTIONS FOR AUXILIARY MEETINGS

TOPICS for the United Study, following in the main the successive chapters of *Gloria Christi*, by Mrs. Anna Robertson Brown Lindsay; the book issued by the Central Committee for the United Study of Missions, to be used in 1907-1908.

October.—Evangelistic Missions.

November.—Thank-offering Meeting.

December.—Educational Missions.

January.—Medical Missions.

February.—Industrial Missions.

March.—Philanthropic Missions.

April.—Missions Contributing to Other Forms of Social Progress.

In preparing for the study of the first chapter, those who used *Via Christi*, the first book of the series, will find it helpful to review its last chapter, which covers, in the main, the same ground as our author.

The article by Mrs. Champion, in our August number, gives a view of the experiences of pioneer missionary life in South Africa.

An article in the number for March, 1903, describes the work of William Wilberforce. One of our leaflets, *From Kraal to Church in Zululand*, describes the change from heathenism to Christianity, under the care of evangelistic missionaries; and from our recent study of the Island World, we can draw striking examples of the radical change wrought in many communities by the preaching of the gospel.



SIDELIGHTS FROM PERIODICALS

INDIA.—*The Nineteenth Century* for July has a long article describing the "Discontent in India." Dr. Jacob Chamberlain writes in the *Missionary Review* for August on the "Brahman High Priest." "The Christian Church and Mohammedans," *Sunday at Home*, July.

AFRICA.—The Work of "England in Egypt" is fully described and illustrated in the *World's Work* for July. "Cromer, Maker of Egypt" is in the same number. Richard Harding Davis severely arraigns King Leopold in the Congo under the title, "My Brother's Keeper," in *Collier's*, June 15th.

JAPAN.—"Neito, the Boston of Feudal Japan," *Open Court*, August. "Our Relations with Japan," *Forum*, August.

MEXICO.—"Mexico at High Tide," in *World's Work* for August, shows its great material prosperity and makes us feel its spiritual needs.

ISLANDS.—In *North American*, June 21st, Judge Blount argues for Philippine Independence. "What Americans have done in Cuba," *Missionary Review*, August.

The "Uplift of the World" in *World's Work* for August, and "Civiliz-

ing Work of Modern Christian Missions" in *Missionary Review* for August, will be helpful in the United Study course.

An extended sketch of Rev. S. J. Mills in the *Missionary Review* throws light on the beginnings of the American Board, and shows the tremendous influence on foreign missions of a man who, himself, never went on a mission.

F. V. E.

WOMAN'S BOARD OF MISSIONS

Receipts from June 18 to July 18, 1907.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Eastern Maine Branch.—Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor. Skowhegan, Woman's Missy Soc., 20. Woinau's Missy Meeting Coll., 2; Wiscasset, Mrs. J. M. Knight, 2,
Lewiston.—Jr. C. E. Soc.,

\$24 00
4 14

Total, 28 14

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord. A daughter in memory of her mother, I. H. N., 48; Franklin, Aux., 15; Newport, Lamp Lighters, 5; Portsmouth, Rogers M. C., 40; Tilton, Aux., 20; Winchester, Aux., 21,

149 00

VERMONT.

Vermont Branch.—Mrs. C. H. Stevens, Treas., St. Johnsbury, Bennington Centre, M. C., 15; Berkshire, East, 20; Enosburg Falls, C. E. Soc., 15; Franklin, 2.15; Hartford, 20, C. E. Soc., 2.73; Peru, 6.18; Springfield, Jr. C. E. Soc., 4; Winoski (Th. Off., 2.50), 6,

91 06

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. Margaret E. Richardson, Treas., 22 Berkeley St., Reading, Andover, Abbot Acad. Jr. Aux., 58; Medford, Mystic Ch., Aux., 30; Melrose Highlands, Woman's League, 15; Reading, Aux., 22; Stoneham, Aux., 10,

135 00

Barnstable Co. Branch.—Miss Amelia Snow, Treas., East Orleans. East Falmouth, Aux., 3,

3 00

Berkshire Branch.—Mrs. Edward Tolman, Treas., 45 Reed St., Pittsfield. Dalton, Senior Aux., 167.30; Hinsdale, Aux., 16; North Adams, Aux., 50. Less expenses, 3.30,

230 00

Essex South Branch.—Miss Sarah R. Safford, Treas., Hamilton. Beverly, Dane St. Ch., Aux., 15; Lynn, Central Ch., Y. L. Mission Study Class, 1, Jr. C. E. Soc., 2; Middleton, Aux., 10, Willing Workers M. C., 10; Swampscott, Aux. (prev.

contri. to const. L. M. Mrs. Henrietta C. Bemis), 38 00

Franklin Co. Branch.—Miss Lucy A. Sparhawk, Treas., 18 Congress St., Greenfield. Shelburne Falls, 52.03; South Deerfield, Aux., 10.60,

62 63

Hampshire Co. Branch.—Miss Harriet J. Kueeland, Treas., 8 Paradise Road, Northampton. Hatfield, Wide Awakes, 6.39; Northampton, Edwards Ch., Aux., 29.76; South Hadley, Mt. Holyoke College, a Friend, 25; Worthington, Aux., 8,

69 15

Middlesex Branch.—Miss Mary E. Goodnow, Treas., South Sudbury. Framingham, Plymouth Ch., S. S., 30; Marlboro, Aux., 16; Natick, Aux., 42.62, C. R., 3; Wellesley, Aux., 58.10, Wellesley College, Y. W. C. A., 150,

299 72

Norfolk and Pilgrim Branch.—Mrs. Mark McCully, Treas., 95 Maple St., Milton. Atlantic, Memorial Ch., C. E. Soc., 10; Brockton, First Ch., Aux., 10; Campello, Aux. (Len. Off., 8.20), 83.20; Randolph, Aux., 2,

105 20

North Chelmsford.—Jr. Dept. S. S.,

3 60

North Middlesex Branch.—Miss Julia S. Conant, Treas., Littleton Common. Fitchburg, Rollstone Ch., Jr. C. E. Soc., 5,

5 00

South Hadley.—Mt. Holyoke College, Y. W. C. A.,

50 00

Springfield Branch.—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Chicopee, Third Ch., Jr. C. E. Soc., 5; Holyoke, Second Ch., Intermed. Dept. S. S., 5.10; Mitteneague, Ladies' Reviv. Soc. (50 of wh. to const. L. M.'s Mrs. Charles Tubbs and Mrs. Caleb Kroh), 60; Springfield, First Ch., Aux., 286.05, Opportunity Seekers, 10, The Gleaners, 25, Hope Ch., Aux. (to const. L. M.'s Mrs. T. A. Hazen, Mrs. Fannie C. Sheldon and Miss Hannah Noble),

502 15

75, Olivet Ch., Aux., 25, Park Ch., Jr. C. E. Soc., 5; Three Rivers, Union Ch., C. R., 6,

Suffolk Branch.—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Aurbundale, Search Light Club, 30, Jr. C. E. Soc., 15; Boston, Mt. Vernon Ch., Aux., 35, Y. L. Aux., 35, Old South Ch., Aux., a Friend, 250, Park St. Ch., Aux., Miss Isabella B. Pratt, 100, Union Ch.,

Aux., 5, Y. L. A. (50 of wh. to const. L. M's Miss Ida Mitchell and Miss Susie A. MacDougald), 52.80; Brighton, Aux., 104.58; Cambridge, First Ch., C. R. (25 of wh. to const. L. M. Miss Edith M. Burrage), 29.50, Pilgrim Ch., C. R., 9.70, Shepard Memorial Ch., Prim. Dept. S. S., 5; Canton, Ladies' Benev. Union, 17.50; Chelsea, First Ch., Aux. (to const. L. M. Mrs. George L. Evans), 25; Dorchester, Second Ch., Miss Means' S. S. Class, 2.50; Everett, First Ch., Aux., 66.12; Jamaica Plain, Central Ch., Dau. of Cov., 2.55, Chih Jee Yung Club (to const. L. M. Miss C. Isabel Mention), 25; Neponset, Trinity Ch., Stone Aux., 12.52; Newton Centre, First Ch., 2, Maria B. Furber Soc., 25; Newton Highlands, Aux., 6.04; Roxbury, Miss Caroline A. Potter, 25, Imm.-Walnut Ave. Ch., Foreign Dept., 13.25, Y. L. F. M. S., 12, Home Dept. S. S., 5; Somerville, Winter Hill Ch., Dau. of Cov., 10; South Boston, Phillips Ch., Aux. (Len. Off., 11), 132, Y. L. M. S., 75, 1,128 06	
<i>Wellesley.</i> —Wellesley College Class of '97, Reunion Gift, 12 00	
<i>Worcester Co. Branch.</i> —Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester. Charlton, C. E. Soc., 4; Gilbertville, Aux., 71; North Brookfield, Women's Union, 12; Southbridge, Aux., 15.52; Ware, Aux., 166.50; Warren, Aux., 5, C. E. Soc., 10; Westboro, Aux., 11.80; Winchendon, North, Worthy M. B., 1; Worcester, Park Ch., Aux., 9.31, Extra-cent-a-day Band, 5.23, Pilgrim Ch., Woman's Assoc. (with prev. contri. to const. L. M's Mrs. Rosella M. Bailey, Miss Sarah L. Gould, Miss Addie C. Cornell), 60.21, 371 57	
Total, 3,015 08	

LEGACIES.

<i>Barnardston.</i> —Martha C. Ryther, add'l, 38 00	
<i>Boston.</i> —Lucy J. Wood, by Richard C. Humphreys, Robert W. Wood and Sewall C. Brackett, Extrs., 1,000 00	
Total, 1,038 00	

RHODE-ISLAND.

<i>A Friend,</i> 100 00	
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CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Danielson, Aux., 11.59; New London, First Ch., Aux., 5.30; Stonington, Second Ch., Aux., 9.45; Thompson, Aux., 14.25; Woodstock, Aux., 20, 60 59	
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford. Int. on Clara E. Hillyer Fund, 212 50; Bristol, Aux., 24.35; Buckingham, Aux., 14; Enfield, Aux., 61.05; Granby, C. E. Soc., 5; Hartford, First Ch., Aux., by Miss Ada M. Stearns, 5, Fourth Ch., Aux., 28.52; New Britain, South Ch., Aux., 64.65; Plainville, Aux., 49; South Glastonbury, Aux., 12; South Manchester, Prim. S. S., 2; Terryville, Aux., 39, 517 07	

<i>New Haven Branch.</i> —Miss Julia Twining, Treas., 314 Prospect St., New Haven. Anonymous, 779.88; Int. from Funds, 140; Bethlehem, S. S., 5; Bridgeport, Olivet Ch., Bell M. B., 10; Park St. Ch., Lillian Prudden C., 10; Derby, First Ch., C. E. Soc., 40.25; East Haven, Busy Bees, 25, Wayside Gleaners, 35, C. R., 16; East Litchfield, C. E. Soc., 5; Had-dam, Aux., gift in memory of Mrs. Melissa Usher Tyler by her children, 100; Harwinton, C. E. Soc., 5; Ivoryton, Mission Helpers, 5, Dau. of Cov., 7.25; Meriden, Center Ch., Sunbeams, 5, First Ch., Jr. C. E. Soc., 5; Middlefield, Friends, 6.32; Middletown, First Ch., Gleaners, 45, C. R., 7, South Ch., C. R., 6; New Haven, Center Ch., S. S., 20, Ch. of the Redeemer, Prim. S. S., 5, Dwight Place Ch., Fairbank Cir., 25, United Ch., Y. L., 99, C. E. Soc., 75, S. S., 25; Naug-atuck, Alice Stetson C., 6, Haystack Band, 5, Young Folks C., 9; North Bran-ford, Aux., 25, C. E. Soc., 8.50; North Haven, Aux., 15; North Kent, C. E. Soc., 2.50; North Madison, Aux., 10.65; Orange, Aux., 49.25; Seymour, Aux., 15; Sharon, Aux., 100.25; Stratford, S. S., 50, Miss'n League, 10; Torrington Center, C. E. Soc., 15; Waterbury, Second Ch., Aux., 2; Watertown, Aux. (prev. contri. to const. L.M's Mrs. F. J. Werk-ing, Miss Louise Baldwin, Mrs. Eugene Lamphier); Whitneyville, Aux., 1; Win-sted, Second Ch., Aux., 83.48, Golden Chain, 10; Woodbridge, Aux., 52.40, Dau. of Cov., 19, Golden Rule C., 8, C. R., 4, 1,998 73	
Total, 2,576 39	

NEW YORK.

<i>Fairpo t.</i> —Cong. Ch., W. F. M. S., a Friend, 18 00	
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PHILADELPHIA BRANCH.

<i>Philadelphia Branch.</i> —Miss Emma Flavel, Treas., 312 Van Houten St., Pater-son, N. J. D. C., Washington, Mt. Pleasant Ch., Aux., 22.65, C. R., 12; Md., Balti-more, Associate Ch., Aux., 21, C. E. Soc., 12.50; N. J., Bound Brook, Pilgrim Workers, 50; Closter, Aux., Len. Off., 12.73; Glen Ridge, Aux., 40; Jersey City, First Ch., Aux., 50; Montclair, First Ch., Monday Miss'y Soc., 136.95; Newark, Belleville Ave. Ch., Aux., 20, Y. W., Aux., 15, M. B., 5; Plainfield, Aux., 50, 447 83	
Donations, 6,109 36	
Buildings, 150 00	
Specials, 166 14	
Legacies, 1,038 00	
Total, \$7,463 50	

TOTAL FROM OCT. 18, 1906 TO JULY 18, 1907.

Donations, 78,420 99	
Buildings, 4,131 63	
Specials, 3,081 91	
Legacies, 9,424 50	
Total, \$95,059 03	

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Mill Valley, Cal.

LETTER FROM MISS LAURA JONES

PAO-TING-FU, CHINA, March 22, 1907.

DEAR FRIENDS: As I begin this letter, I wonder what I can say, or how I can put before you the conditions, so that you will really realize the desperate need there is in the Pao-ting-fu district for another single lady. The two missionaries in charge of the men's work, Mr. Perkins and Mr. Aiken, feel they are too few among so many, and when you stop and think that the woman's work is just as large, and, you will all own, just as important, you will see what it means in neglect of the field, and overworking the workers, to try to cover even in a very superficial fashion this large district.

There are only certain times in the year that the women have time to study, and this time is about the same all over the district. I have not yet finished my studies, and the language comes hard to some of us; so with the time and strength available, and the distances that have to be traveled, it seemed best to go one year to the field which is in charge of Mr. Perkins, and the next year to the one in charge of Mr. Aiken. With teaching only every other year, and that often for only a few days, how can these women and girls be expected to become established? They are surrounded by heathenism, they cannot read for themselves, nor is it "custom" for women to attend the place of worship with the men, should there be one.

About the tour of invitation and the station class for the country women held in Pao-ting-fu I have already written you. Later Mrs. Perkins accompanied Mr. Perkins on a week's tour to a field in which work for men has been going on for about four years. Repeated invitations had come to us from the women of this district, but until this time no one had been able to

go. Perhaps she has told you of the tour, so I will not try, only I know she was the first foreign woman and the first Christian teacher to go to the women of the district.

Working on the alternate year plan, 1906 was spent almost entirely in Mr. Perkins' field, so 1907 was to be devoted to Mr. Aikens' field. With this plan in mind, we, Mrs. Perkins and I, started the 12th of January; she with her medicine bag, I with literature and picture cards, and alas, a throat that could not talk long without coughing in a frenzied fashion.

We went one hundred and fifty "li" by train to the railroad station of Ting Chou, which is ten "li" from the city proper. We were met by the helper who is stationed there. He took us to his home, where we spent Sunday, and received the women and girls, who came in large numbers. The buildings are so arranged that it was possible to keep the men and boys in an outer court, which made it much easier and more agreeable.

We were the first foreign women in the city, so of course drew a large crowd, to whom we talked and talked—Mrs. Perkins dispensing medicines also. To be sure, much of our talk was not preaching, but there seems to be a certain amount of "idle talk" required before the women will listen or even believe that they can hear the "weightier matters." You see they come to see the "barbarians," and it takes quite a time to convince them that we can speak their language.

The women were, as a rule, more intelligent than those we met later in the country places, but one thing is noticeable almost everywhere we have been, viz.: the ones who come and make friends with us first are often the less respectable—the very class, to be sure, whom the Master came to seek and to save, but as it was with him so with us, the more respectable class looks upon us with suspicion, because we "receive sinners." 'Tis no wonder, this feeling toward us, but it is none the less trying, and something that time will surely overcome.

The interest was good, so we promised them a station class to begin the last of February. On Monday we started for a village some forty-five "li" in the country, Mrs. Perkins consenting to take a more distant road in order to go by the home of one of the inquirers to see her daughter-in-law who was ill. We reached our destination, a village called Shao T'sun, about the middle of the afternoon. This was the place where two years ago the crowd was so unmanageable, and the air got so bad, that some of us thought the experience of the "black hole of Calcutta" was to be repeated. This time they were unmanageable, only different. They were still exceedingly "desert," that is to say, untamed, yet there were signs of improvement, slight to be sure, but in this country even slight improvement is thankfully

observed. The crowd rushed into the yard as soon as they heard we had come; but very soon, elbowing their way through their fellows, and pushing their way below the elbows of the grown-ups, came five children, as fat, dirty, ragged and jolly as ever you saw, while behind them came a boy of eighteen or twenty, whom they presented as their teacher. He, with a commingling of pride and humility and many smiles, declared he was not their teacher, but "had just helped them a little." They were very anxious to show off what they had learned of the "three character classic"; and, accomplishment of accomplishments, they could sing not only "Jesus loves me," but "The Hebrew Children," which they proceeded to do without further delay, and not one hymn at a time, but the two at once, until they were stopped by their teacher, who excused them by saying, "They are a little idiotic to-day."

This young man is one who read at the men's station class last winter, and it speaks well for the things he learned, as well as for the way in which he learned them, that he should start this little class in his home, and that this class was made up of three girls and two boys.

There were some women who seemed to care to learn, so on leaving the next day, we promised them a few days' class when I had finished at Ting Chou.

From here we went to Ch'i Chi, the one place that has had a call from us every year since I began work. Last year I held a class there. This is the place where the church buildings are so nice, and the people so queer; the place where an old woman is at once the pillar of the church, and the terror of the village. Now, in spite of this unprepossessing description, there are some dear good people in that church, and we wanted to help them, so when they begged for a five-day class in the first moon, as then would be the only time they would find it convenient, I promised them five days.

I always promise myself never to go out again in the first moon, for it is so cold, and the people are so occupied with their "New Year's play" that it is a weariness to both flesh and spirit to try to speak to them on serious matters. It has become quite a joke in the station—this vow that I make annually, only to break it. However, I suppose some promises are better broken than kept.

The following day we went on to another place called Mu Lou. We go to this place once a year, but never have the women seemed to show much interest. There is a chapel there where the men meet, and to which women come in large numbers when we are there, but until this time they seemed a little afraid. The cause for this may be that one of the leading men in the church, before he heard "the doctrine" sold his wife—a custom

seldom practiced, and one heartily despised by most of the people. Or, it may be because the building used as a chapel is "haunted." Always when we have been in this village before, they have had us go to the home of one of the inquirers, but this time his wife was visiting her mother, and when we heard that we could stay in the little room of the chapel, we were delighted. After evening service some of the people began talking in undertones to the helper, who seemed very much amused. Finally, he spoke out and said, "You tell them and see," but they hesitated. Then he told us the house was "possessed," as the Chinese put it, and they thought we ought to know before we really ventured to stay the night alone. As he began, a woman who had lingered longer than the rest said, "Hush, don't mention it aloud." Then I laughed, and would have the whole story, which was that the original owner had been killed by a tree falling on him. They had found him crushed dead under the tree. After a time, his wife would not live in the house, for her husband kept appearing in the room in the dead of the night, and would shake the house; so she sold it to the man who sold his wife. He tried to live in it, but one night he awoke to hear a knocking and a banging—the air was filled with dust as if the roof was being jarred, and in the morning he looked to see if the roof and wall were not tumbled in, but they were not. This, however, was more than he could stand, so he vacated. When he heard of the Jesus doctrine, and that there was power to cast out devils, he said, "They may use that possessed house for a chapel." They have seen nothing of the "ghost" since, nor did we, though there were five great holes in the window that looked like eyes peering at me, and through which the wind whistled in a most ventilating fashion, and a trifle "ghastly."

(To be continued.)

FOOT-BINDING.—A former president of the Imperial University, Peking, states that among the Chinese women there is a decided movement in favor of unbinding their feet.

"To this the Empress Dowager exhorts them, and she and all the ladies of her race illustrate in person the advantages of untrammelled feet; but the standard bearer in this noble cause is Mrs. Archibald Little, of Shanghai. A few weeks ago I attended a meeting of her Natural Foot Society, and heard mandarins of high rank advocate its claims, and pledge themselves to its support. Viceroy Chang says, 'Women with crippled feet are not fit to be the mothers of soldiers.'"

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NEW FORCES IN OLD CHINA

BY MISS GERTRUDE WYKOFF, PANG CHUANG, CHINA

OLD CHINA, yes, old indeed in years, in conservatism of spirit, in ignorance, custom and superstition, and in fixed habits of sin and evil, all of which have weakened her vitality and strength, until within a few, a very few years, that strength seemed wellnigh gone. Some of China's own men have said, and not a few have thought, "We know there is no nation in the world which has had the opportunity which China has enjoyed in her three thousand years of unbroken history, and yet with all this opportunity, we find our country ages behind the younger nations of the West—some of which are mere children in years compared with China, the long-lived nation."

This Old China has for centuries shut herself out from all intercourse with Western nations and their civilization, unwilling to learn of them or to benefit herself through commercial interests, or to accept in numerous ways the blessings of Christian instruction. One of the promoters of education says in the preface to the first volume of his series of *Girls' Readers*, "China has four hundred million people, of whom it is estimated one half are women. The vast majority of this two hundred million of China's people are in a state which may be likened to that of prisoners shut in by strong bars of ignorance and superstition, where their darkened minds have no opportunity to gain the light which education makes possible." This is

true, too, of a great majority of the men and boys engaged in agriculture and the more common pursuits of life. To the Old China belongs the *literati*, the teacher, the official and the wealthy—the classes who alone enjoy to the full the learning of their ancient classical literature.

Old China, with its customs of ancestral and idol worship, women in bondage to foot-binding, and both men and women slaves to that dread enemy of their race—opium. Old China, with its Oriental-like families, a multiplicity of homes within homes, void of love, peace, happiness, sympathy and mutual confidence.

The great Teacher himself taught that new wine should not be put into old wine skins, neither new cloth used to repair the rent in old garments. China, too, has her common saying, "If the old does not go the new will not come." To-day the old is giving place to the new. Old China is being rejuvenated with forces which a decade ago were hidden, undreamed of. To quote from the pen of an author: "A nation of four hundred million stands at the parting of the ways; history records no more crucial period in the life of any people. China is more plastic now than she has been since the days of Confucius, over two thousand years ago; far more plastic than she will be a few decades hence."

And what are the New Forces in Old China? They have to do with the imperial edicts and official documents, which pertain to changes and reforms in politics, military tactics, education, foot-binding and the abolition of opium, as well as along many other lines.

What a wonderful stand the government is making against the opium curse—the imperial edict decreeing that in ten years this harmful "foreign muck" be fully and entirely cleansed away. More wonderful still is the fact that one chief cause of this edict was the memorial presented to the throne by his Excellency, Chou-fu, the great viceroy of Nan-King. In the report reprinted from a Chinese paper of the Anti-Opium League, we read that the viceroy suggested that, if a memorial from the Protestant missionaries of all nationalities was sent to him, he would forward the same to the throne. The executive committee of the League accepted the offer, and a memorial signed by nine hundred missionaries from thirteen provinces and seven nationalities, bound in yellow satin, was sent to Nan-King. A supplementary volume of signatures will also be forwarded. A letter was also sent to the secretary of state for India, setting forth the desirability of action at this time. On May 30th the Anti-Opium Bill passed the House of Commons, and Mr. Morely proclaimed that the government was prepared to make financial sacrifices in order to secure the interests of national righteousness. The members of the above League reside in five hundred

cities of the empire. Can we realize how great is this force, God's instrument, to deliver the New China from its dangerous enemy?

Two others of China's strongest and most influential men, the viceroys of Chih-li and the two lake provinces, have become most prominent, among other things, for their attitude toward Christianity in the educational interests of the New China. Under the authority of Yuan Shih K'ai, a small primer has been issued, which constitutes the first attempt made by the official class in China to render any popular or systematized account of Christianity, its origin, development and influence in the empire. Every scholar, young and old, in the new primary and advanced schools that have been started in the province of Chih-li has been furnished with a copy of the book. Coming as this book does from one next to the emperor himself in power, it cannot but be one of the forces moulding the New China. The subject-matter of the book, for example, the introduction of Christianity into China, treaty clauses relating to missions, treatment of foreign missionaries, relation between the masses and Christians, the origin and principles of Christianity, all show the trend of this great man's thought, and the attitude of the book is said to be kindly and pacific. A power also for good in Central China is the decree of Chang Chih Tung ordering the New Testament to be introduced into all the schools of his provinces, these two provinces alone having a population of from forty-four to fifty-eight million inhabitants. Again, along with the establishment in all the eighteen provinces of schools of Western learning to meet the popular demand for the new culture (three thousand such schools having been opened in the province of Chih-li alone), is the great army of thousands of young men being sent to Japan to obtain, as some one says, "an up-to-date modern education." These students hope that upon their return to China they may become clerks and agents for foreign firms at large and remunerative salaries. Mr. D. Willard Lyon, of the Y. M. C. A. in Shanghai, has felt this a great opportunity for Christian instruction through that organization, and says, "The possible future influence of these students is immeasurable." But such an education is not altogether going to answer China's demand for teachers in government schools; and in still greater numbers are the young men of China turning to America and England for a higher education.

But these forces in the educational schemes of the empire are not for the men of China alone, but for the women as well, and this new development makes woman one of the greatest forces in the transformation of Old China. In a peculiar way this appeals to us, the most favored of all women on the globe, to do our part in the work of woman for woman in heathen lands.

Mr. Wang Hang Tang, a progressive Chinaman, has been printing kin-

dergarten primers, in which he chooses characters to represent objects constantly before the eye; he has also a beautiful series of *Girls' Readers*, suitable to quicken the mind and eye in study. In his preface urging the need of education for girls, he quotes one of China's sages as saying, "A good girl makes a good wife; a good wife makes a good mother; a good mother makes a good son." "If then," he says, "we say let the men be educated, let the women remain in ignorance, one half at least of the nation can never be as useful as it should. It is as if one half of a man's body was paralyzed; those members not only being helpless, but proving a weight and hindrance to those not affected."

So, too, Mrs. Chang, a Chinese woman, wife of an official, and now a widow, with her heart intent on the progress of her country, edits the *Peking Woman's News*, a daily newspaper for the women of China, says, "To have strong, healthy men China must have strong, healthy mothers, hence foot-binding must go, physical culture must be encouraged and hygiene taught. In order that China's men may be the equal of other nations, their training must begin at home; hence schools for girls and lecture halls for women must be established." One, in writing of the above, says, "Now that the women of this empire are beginning to realize that they are a necessary element in turning their country from weakness into strength, from being despised into being honored, who can estimate the vast dynamic power of the moral force they may set in motion."

To what extent is this new force of education for girls felt? The empress dowager and emperor have appropriated the sum of *taels*, one hundred thousand (about \$35,000 in gold), for the establishment of a female seminary in Peking, with Princess Su as superintendent. This was after hearing the report of the high commissioners on female education in the United States.

His Excellency, Tuan Fang, since his arrival in the capital, has aroused the interest of the Board of Education, which has decided to push ahead female schools throughout the empire without further procrastination.

But now, to come nearer home. Along with these amazing changes and sweeping reforms, what part are our mission schools and the women of the church to take in moulding the New China? Sisters, does it not thrill your hearts to think that you have been God's helpers in preparing a large band of educated women and girls, who have one power at their command which none of those I have mentioned have, and that power is prayer? These women and girls are ready to enter into the thoughts of the present; and not only intellectually, but earnestly and prayerfully they gladly commit great interests to an Almighty God, whom they serve, and for whose rule

they work and pray. Will not these be a great force in the New China, which God will use? Yes, our missionary work for China's women has been a force already for these fifty years, which now should make us rejoice greatly. Not only the heathen of high degree, but Christians of low degree, are ready to help on in the New China.

Was it not in our own college, at the commencement exercises in Peking, that a heathen woman, a duchess, sat, and with tears rolling down her face, listened to the essays of a graduating class, thinking, as she said, how much richer and fuller were the lives of these educated girls, poor in this world's goods, than was her own? And was it not a lady of rank in Soo Chow, the Paris of China, who being won over to anti-foot-binding views, with another lady led in a crusade against that custom in that city? Moreover, these two women asked that they might spend two weeks in a mission school in order to learn how to conduct a boarding school, their desire being to return to Soo Chow, and organize schools for girls.

Thank God, too, the church and mission schools first led and are leading still and following on in the reform against foot-binding. Our schools and colleges and medical departments are going to be called on for teachers, kindergartners, physicians and nurses. Our girls are awake, as their essays and debates show, on the subject of patriotism, just as much as are the boys, desiring to solve the problem, "How to bring strength out of the weakness of their nation."

The churches dotting the country in every province, and the evangelistic spirit of the youth from our Christian colleges, if they be not turned aside, and the work of the Christian helpers and teachers are bound to do their work as surely in the present and near future in China, as they have been preparing for it in the past. But some one has said, "If the gospel is to be preached to the Chinese during this century certain figures should remind us of what there is to be done: First, there are 109,000 communicants in the seven coast provinces of China, whereas in the twelve interior provinces there are only 22,000; and second, in only three provinces (Fu Chien, Manchuria and Che Chiang) is there more than one communicant for every 1,000 people; and third, outside of the seven coast provinces there is no province where the proportion of Christians is greater than one to 3,000; and fourth, in five of the interior provinces the proportion is less than one to 33,000, and in two of these (Kau su and Yunan) it is less than one to 100,000.

Such is the present opportunity; and the pressing need of the church in China is to push on the great work of planting the church firmly and strongly, that it may resist the great tide of the materialism of our Western

civilization. May God make the work of missions his greatest old, yet new force in this ancient empire. May woman's work for woman yet more and more be used of God to save China's women to the uttermost.

Certainly never before in all the history of woman's work in China have opportunities opened for so many lines of work as now, and the call for workers, for reinforcements was never louder nor stronger. I close with the words of another: "Wherever the life of an American woman touches that of a Chinese woman new thoughts are aroused, new longings are stirred. In the new era which is coming in China, when that life touch throbs all along the line, we shall see our sister of the Orient demanding as her right and heritage the education, enlightenment and joy of the West." What will we do to meet this sublime opportunity?

LETTER FROM MISS NELLIE O. PRESCOTT, PARRAL, MEXICO

DEAR MRS. PATRICK:—

A year ago last September, just as school closed in the afternoon, I saw a girl sitting in the *saguein* with a young man whom I recognized as one of the *hermanos* from Dolores, one of the out-stations of Parral. He introduced her as his cousin, and began to explain why they were here. The girl, Amanda Barraza, has a stepmother who did not treat her very kindly, and as her cousin was starting for Parral, she begged him to bring her with him. She had wanted to come to school for several years, but her father had not consented, as he said he could not afford to pay her expenses. The cousin, knowing the dangers of the long trip over the mountains, discouraged her coming; but she so urged it he let her start with him. They had to walk sixty miles before reaching the town, where they were to meet a family coming on horseback to Parral. She was fearful during those days that her father would overtake her, and punish them both severely, but he did not.

The cousin, Adolfo, came on foot, and worked as a servant for the food for both. They were eleven days getting to the railroad station; then Adolfo worked several days to get money to pay their fare to Parral. Poor girl; she had had a hard time. The people living in the ranches where they stopped on the road were rough, and she was very much afraid. She had never been away from the little pueblo where she was born, and everything was so strange. She said she wished many times that she had never started. She thought she never would reach here alive, and she imagined that God was punishing her for disobedience and running away.

For several days I did not receive her into school, thinking I would receive something from her father, or that he would come after her, but as she was so anxious I let her come and do what she could. She was willing to do any work I gave her both in school and out. She showed interest in her studies, and was naturally very quick to understand. Being much larger than others in her class she showed that she was ashamed, and tried to go ahead of her class by studying evenings. We all grew very fond of her, as she showed a good disposition to make the best of everything. After the school closed in May she worked for an American lady during vacation—two months. When the boarding school opened in Chihuahua I asked if she could be received there, and they answered that she could be, but that she must pay \$3 a month for board and clothe herself.

She had earned enough money during vacation to pay her fare to Chihuahua and buy some clothing, so I told her I would pay her board if her father refused to do it, and she went off very happy. In her last letter she said, "I am going to get some work to do here during vacation, so I can pay back some of the money you have sent me." I have written to her father, asking him if he cannot forgive her, and pay her expenses in school. He writes that he can do nothing for her, so she seems to be left to my care. She calls me her "little mother" when she writes, and hopes I will not forsake her.

May the children of kind parents and pleasant homes not forget "to give a cup of water" in Christ's name.

CHANGES AT KOBE COLLEGE

BY MISS SUSAN A. SEARLE

I WISH you could see our academy building, into which we moved in November. It is only a plain, clap-boarded building—the floor boards are so full of knots that an American carpenter would have rejected three fourths of them, the staining of the woodwork is cheap and "horrid" compared with home buildings, the desks are clumsy and ugly, but it is so much better than the old recitation building. The rooms are large enough, well ventilated and sunshiny—we rejoice in it, and the friends who come to see it admire it greatly.

As I write I can hear the monotonous hammering of the stonecutters, and can see the piles of brick and timber which are being gathered for the chapel administration building.

We are using the largest room in the academy building for morning

prayers, and it is so full that we feel much like sardines when we are all there.

Next term, when the new class comes in, we shall have to divide the girls for morning prayers.

On the day of prayer, the last Thursday in January, we held the general meeting, in which we unite with our other schools in Kobe, in the church. Mr. Niyagama, one of our strongest pastors, preached.

Pray for the more than twenty girls, who in the spring will go out from our school as graduates of its different departments, and for the new girls—last year there were about eighty of them—who a few days later will be coming into the school.

REV. MR. TENNEY, District Secretary of the American Board at San Francisco, writes of some natives of Micronesia who were detained for three months on board a mission boat in the port of San Francisco: "What did they do? Follow the example of the average sailor, and disgrace themselves and their humanity by their unholy revels? On the contrary, these sailors out of the heart of heathendom witnessed a noble confession to their Christian faith, and put to silence the cavils of skeptics as to the worth of foreign mission work. When night came they had their prayers in their fore-castle. When the Lord's Day came they found their way to the Christian sanctuary, and worshiped with the people of a strange tongue. In quietness and sobriety they spent their days, working as opportunity offered, occasionally viewing the sights of this wonderland, and never growing weary of the marvels all about them. Their money they put into goods to take back to wives and relatives in their island home, and when, with tears in their eyes, they bade farewell to the friends they had made here, they left an indelible memory of Christian consistency, and an unanswerable argument as to the worth of Christianity to the heathen world."

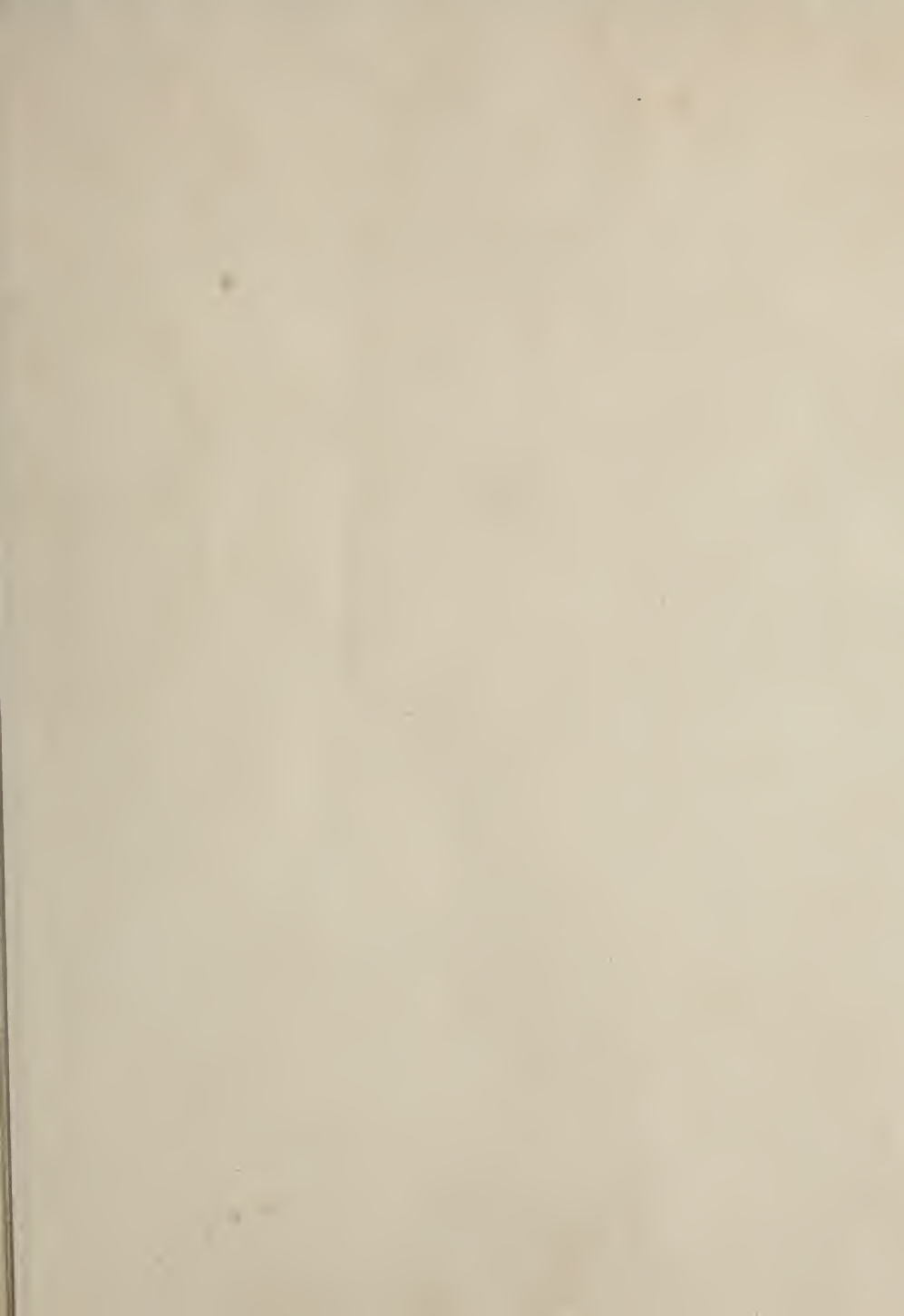
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RECEIPTS FROM JUNE 10, TO JULY 10, 1907

COLORADO	485 67	TURKEY	35 00
ILLINOIS	2,153 02	MISCELLANEOUS	189 50
INDIANA	13 00	Receipts for the month	\$6,528 38
IOWA	591 97	Previously acknowledged	42,515 77
KANSAS	90 34	Total since October, 1906	\$49,044 15
MICHIGAN	1,022 34		
MINNESOTA	567 18	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
MISSOURI	266 17	Receipts for the month	\$140 54
MONTANA	7 12	Previously acknowledged	972 32
NEBRASKA	178 85	Total since October, 1906	\$1,112 86
NORTH DAKOTA	56 35		
OHIO	495 80		
OKLAHOMA	7 49		
SOUTH DAKOTA	65 57		
WISCONSIN	303 01		

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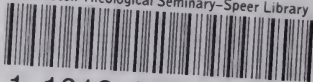
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